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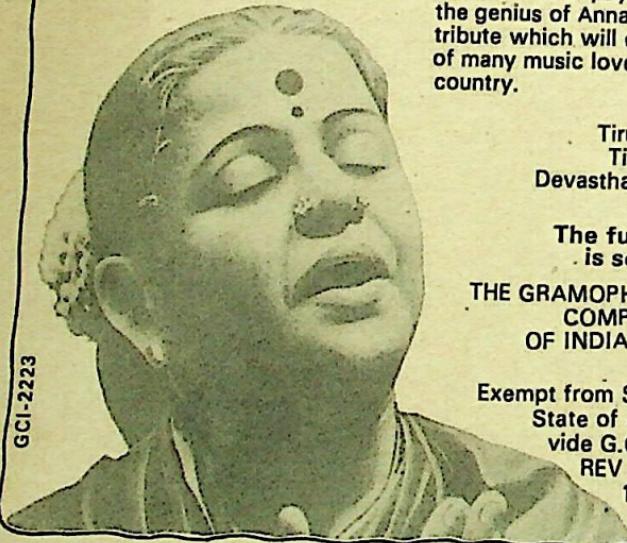
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BHAVAN'S  
JOURNAL

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Vol. 26, No. 16: MARCH 9, 1980.

*In this Issue*

* Prayer to Jagannath (Puri Jagannath Festival—March 1)	7
* The Advent of Swaminarayan (cover story) —H. T. Dave	9
* An Interview with H. H. Kanchi —K. Subbarayan	14
* Photo Feature on H. H. Kanchi's Bombay Visit	22
* Medical Ethics —Dr. Shantilal J. Mehta	25
* The Last Days of Dilip Kumar Roy	30
* Puri—The Land of Jagannath —B. V. Mohapatra	43
* Srimad Bhagavatam-34 —Smt. Kamala Subramaniam	47
* The Most Important Examination —Cy Jesse Chiang	57
* E. V. Ramaswamy Naicker: An Appraisal —Prabhudas Patwari	63
* Thought for the Fortnight —Savitribai Khanolkar	69
* Notes and News	73
* Book Review	77

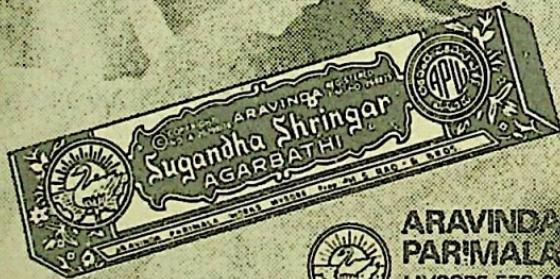
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Swaminarayan

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*Let noble thoughts come to us from every side*

Rigveda I-89-i

### PRAYER TO JAGANNATH

न वे शत्रु राज्यं न च कनकमाणिकाविसर्वं  
न शतेऽहं रस्यां सकलजनकाम्यां वरवदूम् ।

सदा काले काले प्रभयपतिना गीतत्वं रितो  
जगन्नाथस्वामी नयनपथगामी भवतु मे ॥

O Lord, I do not beg for a kingdom, nor for gold and jewels. Nor do I ask for a beautiful bride, so eagerly desired by men. Do Thou reveal Thyself unto me, O mighty Lord of the Universe, whose glory is always sung even by the greatest of Gods.

—*Sri Chaitanya: Jagannathastaka.*

BHAVAN'S  
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## VILE WORSHIP DISCARDED SWAMINARAYAN

A Brahmin, Pibak, of Kamakshithirth, Assam, used to terrorise the people all around by the threat of black magic. When Nilkanth arrived there

along with some accomplished Yogis, Pibak commanded them to discard their *KANTHS* and to submit to him. But Nilkanth challenged the power-intoxicated Pibak. "You may first try your powers on Me."

Incensed with fury, Pibak exhibited his magical powers by throwing charmed grains on a green tree, reducing it to ashes. The arrogant Pibak tried to exercise his black arts on Nilkenth but in vain. Defeated at last, Pibak fell at the feet of Nilkanthi. The Lord forgave his sins, delivered him from the lure of black magic and infused true devotion in his heart by initiating him into the Fellowship.

Thus by delivering

the people from the

tangles of superstitions,

malpractices and perverse religion,

Nilkanth regenerated

true Vaishnavi

devotion, coupled with

spiritual knowledge, among the aspirants.



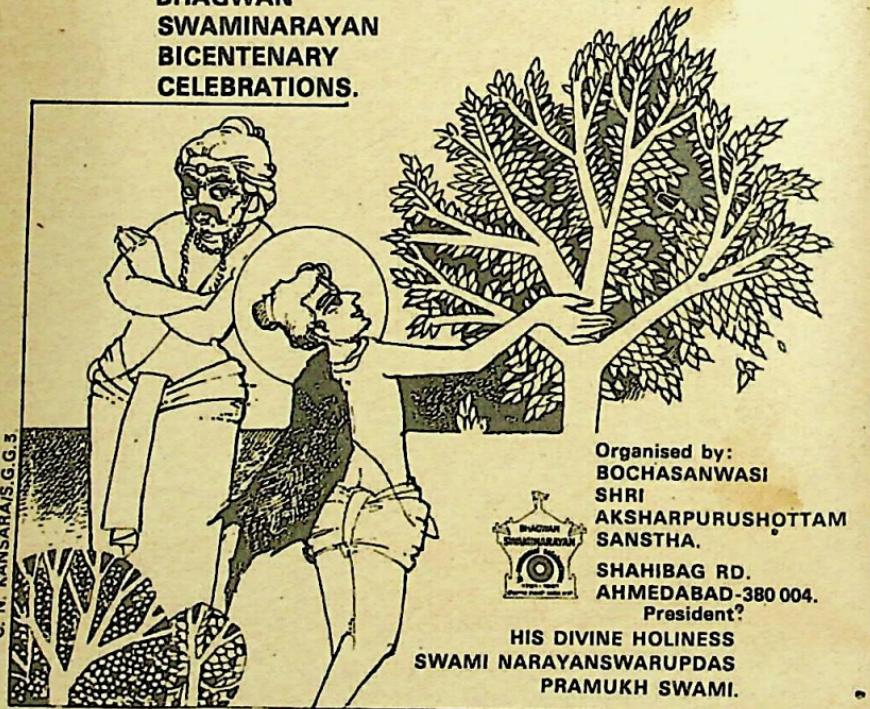
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*The Bi-Centenary Celebrations of Swami Sri Swaminarayan's advent will begin in Bombay from March 17, 1980 with a seven-day Bhagavat Saptah at Cross Maidan, Dhobi Talao. The celebrations will include a three-day cultural programme from March 22 at Rang Bhavan, Dhobi Talao.*

## The Advent of Sri Swaminarayan

H. T. DAVE

**BADRIKASHRAM**, the abode of the Rishis Nara Narayan, hummed with activities as the other Rishis from their hermitages began to arrive there.

There came Sukdevji, Garga and Gautam. There came Aruni, Bharadwaj, Bhaguri, Angiras and Agastya. Maitreya, Mandavya, Brihaspati, Yajnavalkya, Vishwamitra, Vasishtha, Valmiki, Pippalada, Kardam, Katyayana, Panchshikh, Vaishampayan and various other Rishis, anxious to have the darshan of Shree Nara Narayan Rishis, also came there. They sat under the vast Vishala tree awaiting the emergence of Shree Nara Narayan Rishis from their hermitage. The atmosphere was filled with divine



rapture. *...a Narayan who were in the meditational worship, awoke and made the entry into*

the audience. The assembly became jubilant as they saw the twin Rishis. The audience lost their identity in the imposing personality of the twin Rishis.

The Rishis occupied their seat under the Vishala tree and accepted the salutations from the audience.

However, Rishi Narayan saw a feeling of gloom on the faces of certain Rishis. He could not understand this in the benign influence of his abode. He immediately enquired the cause of it. The Rishis replying said: "Oh, Lord The moral and spiritual status that Bharat had enjoyed so far, has now been dwindling. People have discarded all moral virtues. They are now interested only in carnal pleasures, drinking wine and eating meat. They say Yajnas are to be performed, animals and wine are to be offered as oblations in the Yajnas, and the meat of the animals and the wine so offered as oblation should be accepted as *prasad*. Brahmin priests have been misinterpreting the scriptures to satisfy their lust. Caste rules are floundered and marriages are arranged in the same Gotra. The sadhus are known only by their saffron clothes but not by their saintly virtues which have been totally abandoned."

Narayan Rishi's face grew pale as he heard this horrifying story

of the people of Bharat, who were once known for their religiousness, culture and a sense of fulfilling all social obligations as laid down in the Smritis. He could not believe such degeneration could come in the lives of people who were the chanters of the Vedas and performers of the Vedic Yajnas with oblations of food grains, ghee and curd.

In the meantime Sage Durvasa came there. Since all the sages were engrossed in the talks with the Sage Narayan, they did not see Durvasa and could not respectfully welcome him. Enraged by such gross misconduct of the sages, Durvasa felt insulted. In a mood of anger he spoke: 'Oh! you great sages! You seem to be above all laws of courtesy and respect. You have knowingly evaded to respect me and to welcome me. For your such disrespectful behaviour I now curse you that you all be born on earth and suffer such insults at the hands of the wicked as you have hurled upon me now.'

The Rishis were stunned to hear these reproachful words of Durvasa. However, sagacious as they were, they simply folded their hands and in a mood of utter humility said, 'Oh, great sage! please forgive us for our faults. We were engrossed in hearing the talks of the Sage Narayan and could not therefore give you a respectful welcome.'

For such fault committed unknowingly we should be forgiven.'

Pacified by these words of wisdom, Sage Durvasa said: 'I am Durvasa, the abode of anger. My wrath is unredeemable. However, I do you a favour. Lord Purushottam will incarnate on the earth and redeem you from your plight.'

Consoled by these words the Rishis heaved a sigh of relief and prostrated at the feet of Durvasa, who had now been softened.

Narayan Rishi was not disturbed by this incident, as he knew that the immoral conditions prevailing in Bharat have got to be mitigated. For this Lord Purushottam might send His emissary or might incarnate Himself.

He then immediately sat in meditation and awakening after a while consoled the Rishis and said: 'Please hear me, Oh great sages! I am told by the Lord Purushottam that He would Himself incarnate on earth to eradicate the vices now prevailing in Bharat and would vanquish all evil forces. Durvasa had come here by His will. His curse is a benediction in disguise.'

And so it happened that the Rishis were born in various virtuous families. Simultaneously a counter force also grew up to crush the benign influence of these Rishis who were sent as special emissaries to destroy the

roots of the evil. The war between virtue and vice commenced.

And as the forces of virtue began to weaken against the mighty forces of vice, the incarnated Rishis prayed the Lord for His early manifestation on the earth to give them a new vigour to fight the forces of evil.

### *Manifestation on Earth*

Lord Purushottam assumed the form of Ghanshyam and took birth in a Brahmin family at the village Chhapiya, near Ayodhya (U.P.) on the ninth day of the bright half of the month of Chaitra V.S. 1837 (April 3, 1781). His father Devasarma was also known as Dharmadev and his mother Baladevi was known as Bhaktimata. The great grandfather of Devasarma Pande Kanhiram, was a favourite in the court of Raja Shirnetra who, in appreciation of his services, had given him as gift the village Itar. So the family was also known as the Pandes of Itar. Even though Brahmins, they were a militant race known for their military prowess in the district of Gonda, and possessed vast lands.

It was a great joy for the parents Dharmadev and Bhaktimata. They distributed sweets to the Brahmins, gave them profusely in charities cows, monies etc. People of Chhapiya and the relatives of Dharmadev from all over the Gonda district came to Chhapiya with various gifts for

the new-born child whose fascinating charm divinised the atmosphere.

However the evil forces, born in the form of their near relatives, could not take this incident lightly and began to harass Dharmadev. The harassment was unbearable. Ultimately Dharmadev had to move to Ayodhya where he had his own house in Barhattapur, suburb of Ayodhya.

Ghanshyam began to grow and when he was eight, he was invested with the sacred thread with full Vedic rites. Immediately after that he studied under his father the Vedas, the six Darshanas, Mahabharata and Bhagavatam. During these studies Ghanshyam took a great fancy for the Gopikageeta, Venugeeta, Bhramarageeta, appearing in the 10th canto of Bhagavatam.

Ghanshyam's elder brother Rampratap was married to Suvarnini Devi who had great attachment for Ghanshyam.

But Ghanshyam lived in the house fully engrossed in his studies. He used to go daily to the river Sarayu for bath and visited the Hanuman Gadhi, Kanakbhavan, Kopbhavan, Sugriva Teela and many other temples. His attitude of grave detachment was not much to the liking of the parents who wanted Ghanshyam to be the man of the world—a great pundit, as he was

a wizard in spiritual lores even at this tiny age.

Dharmadev was invited to Kashi for celebrating the lunar eclipse. Dharmadev and Bhaktimata along with other relatives and also with Ghanshyam went to Kashi. Dharmadev was very much known for his proficiency in the various schools of philosophy, and so after the eclipse was over, the Pundits of Kashi decided to arrange a meeting of the pundits of various schools in Kashi. They invited Dharmadev to sit as the mediator. The meeting was arranged at Gomath on the banks of the river Ganges. The Raja of Ayodhya was also invited to this meeting.

Ultimately Ghanshyam, with the permission of the other Pundits and his father, plunged into discussion with the Pundits. By his mastery over Nyaya, Vedanta, Vyakarana and other branches of philosophy, he established the correctness of the Vishishtadvaita of Shree Ramanujacharya. Encomiums were showered upon him profusely by the assembly. The pundits gathered there could feel in this little Pundit, the divinity of Narayan who only could defy the cult of Advaitins in a very soft, affectionate and logical style.

Dharmadev returned to Ayodhya. After his arrival there Bhaktimata fell ill. Bhaktimata could feel she would not survive.

and she therefore requested Ghanshyam to read before her some scriptures.

Ghanshyam read before her the Bhagavatam and chanted Harigita composed by him. Bhaktimata could feel in her inner heart that the chanter of Harigita was none else but Hari Himself. She therefore bowed to him praying him to redeem her from the curse of Durvasa. Ghanshyam blessed her and soon she breathed her last.

Some nine months after the passing of Bhaktimata, Dharm-

dev also passed away after commanding his two sons Rampratap and Ichharam to take care of Ghanshyam who was not of this world, but was Hari Himself.

After Dharmadev passed away, Ghanshyam thought that he should also leave the house to fulfil the mission for which he had descended on this earth.

Thus at the age of 11, Ghanshyam left the house forsaking all attachments of the relations, especially the Bhabhi, Suvasini Devi, who loved him dearly.

*(To be continued)*

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**(Sd) S. Ramakrishnan**  
Signature of Publisher

Dated MARCH 9, 1980



In this exclusive interview given to the Associate Editor of the "Bhavan's Journal" on February 21, 1980 at the Shree Ram Nagar Colony, Andheri, Bombay, His Holiness Jagadguru Sri Jayendra Saraswati Swamini, Sankaracharya of Kanchi Kama Koti Peeth, gives his pronouncements on many problems that confuse the devout.

## An Interview with H.H. KANCHI

K. SUBBARAYAN

*Question: Is people's faith in religion growing? If so, how can we account for the increase in corruption and the general decline in moral standards?*

*Answer:* What is happening is that people's devotion to God is increasing, but that increase cannot be said to be on the basis of religious mores or tenets. In other words, people are having devotion to God purely for their own individual benefit such as for averting dangers and losses and for overcoming miseries such as poverty and diseases.

They do not bother about living their lives according to the dictates of religious faith. "Let us live in any manner we like because God is merciful and will take care of us," seems to be their attitude. Hence while it can be said that devotion to God is on the increase, we cannot say that people's faith in religion is growing. This should explain the paradox that while there is an apparent increase in devotional fervour, there is not only no improvement in the moral standards but a

positive decline, marked by widespread corruption and chicanery.

*Q. What is your view on women going for employment?*

A. In our country women have always been earning members of the family. In villages women work in fields and elsewhere, though they are not used to wearing hot pants and pyjamas like their city counterparts. Brahmin women also supplement family income by doing such work as rolling pappads and sewing. And today, the need has become all the more great for women to take up jobs because of economic compulsions.

I would say that there is nothing wrong in women taking up employment. But the way they go about it these days in cities like Bombay is neither conducive to their own welfare nor the welfare of others.

The very idea of taking up a job is to solve problems. But if problems multiply by women going for employment, is not the very purpose defeated? In by-gone days people were used to simple living and hence even from what little they earned they could save something. But today, in cities there is so much extravagant expenditure arising out of going in for flashy dresses, costly makeup, and on such other accounts that in spite of two or three persons earning, often there is not only no saving

but incurring of debts. Many other problems also arise including mutual misunderstanding between husband and wife. It would be good if women find out in what way they can earn without giving room for creating more problems than they wish to solve. Let them earn in such a way as to reduce the problems and not increase them.

However, in a city like Bombay, I think these things are difficult because of the fast pace of living, acute shortage of space, crowded means of transport and also enormous pressure of population. In my experience, from the village up to the district level, women are in a position to earn without creating more problems than what they seek to solve.

One should dress and conduct oneself in such a way as not to lower one's own moral standard and that of others.

I wish that instead of Bombay setting the sartorial trends and fashions for villages and towns, the latter set the standards for Bombay.

*Q. Can we not simplify Hindu rituals? Are rituals to be done away with as some reformists advocate or are they to be encouraged? If they are to be encouraged, in what form?*

A. The truth is that we cannot do without rituals in any department of life. There is no life without rituals. Rituals are nothing but measured steps to

spiritual elevation propounded in our philosophy. By proper performance of the rituals, one gradually progresses, ultimately reaching the highest.

As everyone knows, there are many kinds of rituals—some to be performed daily, some once a month and some annually. While it is enjoined upon Brahmins to perform many rituals from birth to death, there are not so many obligatory rites for others. Today, in the main, there are three rituals—those relating to marriage, death and performance of Shraddhas. Apart from these there are rituals aimed at ensuring one's own welfare and progress, which in turn would promote the common weal.

Yagas and other kinds of rituals which were being performed in olden times were not meant for the benefit of the Brahmins but for the welfare of the entire society. Make no mistake about it. For example, the yagas for the timely arrival of rains were performed by Brahmins not for their own sake, though they too were the beneficiaries. The idea is this: Whenever there arose the need for yagas, Brahmins were called in to perform them. That is all. It is just like requisitioning the services of experts for specific jobs in our times.

There is certainly scope for simplifying ceremonies like marriages by doing away with the pomp and panoply of mar-

riage processions and such other ostentatious practices which have really no religious base. The same is true of Upanayanam—thread ceremony—when it comes to spending money on non-essentials.

Rituals such as black magic which are aimed at harming others should certainly be discouraged and be entirely done away with.

*Q. Coming to marriages, do you think the insistence on horoscope matching as is being done today essential? What about the problems posed by certain asceticisms like Moola and Ashlesha?*

A. I would say in general that it is enough if it is ensured that the bride and the bridegroom belong to different gotras. Many of the beliefs with regard to asceticisms like Moola and Ashlesha have hardly any Sastric backing and can therefore be ignored.

*Q. As horoscope matching is a vexing problem for thousands of parents, do I have the Acharya's permission to make known your views widely?*

A. You certainly have my permission: Undue preoccupation with horoscope matching is utterly unnecessary.

*Q. Can the Brahmins of today live according to the dictates of the Smritis?*

A. Indeed, today's Brahmins can do a lot to practise the sound religious injunctions if

they want. They may perhaps find it inconvenient in their work-a-day lives to wear the nine-cubit dhoti or sport a tuft but certainly they can keep away from cigarettes, bidis and liquor and refrain from spending their evenings in night clubs.

The truth is nobody comes in the way of their leading a moral life and also of performing the essential rituals in their homes, however small they may be. There is no need whatsoever for parading one's Brahmanism.

Brahmins alone are to be blamed for their present plight. They need not bemoan the lack of opportunities for performing many of their *nitya* and *naimittika karmas* if they have the inclination for doing them. If they perform these things, it will be good for them, good for the country and good for the Hindu religion.

I would even go to the extent of saying this much: let the Brahmins of today first of all conduct themselves as human beings by rising above their animal propensities. The question of living according to the dictates of Smritis can come later.

*Q. It is said that the greatest strength of Hinduism is its catholicity, but that this is also its greatest weakness in that there is very little common prescribed religious observances, obligatory for all, as in other religions. Is it necessary and possible to*

*outline certain basic minimum observances for all Hindus?*

A. Hinduism has in the main two aspects—the philosophical or theoretical aspect, and the practical or ritualistic aspect which govern the individual's daily life. As I have said earlier, in our daily lives we cannot do without rituals in any walk of life. No one can get away from rituals. And as individuals in their outlook and occupations differ and the language and climate differs in a vast country like India, there cannot be uniformity in the observance of rituals for all, though, from the philosophical point of view, everyone is trying to reach the same goal.

It is like members having different character traits, intellectual attainments, physical prowess and earning capacities belonging to one common family.

I would say that obviously in a vast country like India with varying climatic conditions in different regions there *cannot* be a uniform pattern of customs and rituals for all Hindus.

But at the same time let us not forget that all Hindus share India's common heritage and culture and observe many common festivals like Diwali. There are also many common rules of conduct known as "Samanya Dharma" which include faith in God, non-stealing and speaking the truth.

In olden times, all classes of people used to come together frequently on religious occasions like Ekadasi and Rathayatra. But these days, such coming together is confined to cinema theatres, which serves only to disintegrate culture and not to foster it.

We should not forget that there are many divisions and sub-divisions in other religions like Christianity as well, but these differences are sunk when it comes to the question of their religion. This is and should be so in the case of Hindus too. Let us not stress the differences. Uniformity is not to be aimed at but unity, unity in diversity.

*Q. How do you view the problems of Harijans? How can they come to their own?*

A. In my view, Harijans are being exploited as pawns and playthings by politicians. Let the politicians learn to treat them as dignified human beings and not as objects for furthering their political ends. Weaker sections of society should certainly be helped by the government by way of giving them scholarships and such other benefits but all such steps would be in vain if the overall result is to perpetuate their backwardness. Gandhiji indeed did a great thing by uniting all the socially backward communities under the glorious name of Harijans, which literally means children of Hari, children of God. But after

Gandhiji's passing away, the political leaders did not follow up Gandhiji's ideals in the true spirit but were mainly interested only in making political capital out of the Harijan issue.

Throughout my *paadayatras*, I have told Harijan: "Don't come to me as Harijans, as someone inferior. But come to me as dignified human beings. You are born as human beings. You must become conscious of this human dignity and status. Don't come to me as those belonging to a minority group or backward class." I have visited hundreds of slums and thousands of Harijans have come to me and I have imparted to them the same message of humanism. In fact I have travelled in many areas where there are no Brahmins at all. The very object of my Paadayatra is to make it clear that all can come to me and I can also go to all.

*Q. Swami Vivekanand has said that Harijans should be encouraged to study Sanskrit so that they could become real heirs to all that is richest and noblest in our culture.*

A. I do not know whether the lot of the Harijans would improve if they learn Sanskrit. But first let the Harijans be treated as human beings. Politicians refuse to treat them as human beings and want them to remain only as animals. Even after 30 years of Independence,

politicians want to perpetuate the backwardness of Harijans by statutory provisions. Nothing can be more degrading than this. This is really the cause of their backwardness.

*Q. How is it that in spite of legislation abolishing untouchability by law, the problem still remains unsolved?*

A. This is a social evil, unfortunately masquerading as a religious practice, perpetually exploited for personal ends by power-seekers: formerly by the degenerating upper castes and now by the unscrupulous politicians.

Uniformity without unity of purpose, equality without the feeling of fraternity and each part of the society claiming parity with the other part without recognising the complementary role of each other, seem to be what is sought to be achieved in the name of establishing a socialist secular India. As is evident now, this will inevitably result in increasing discord among people.

In this context, I would also like to touch upon our false notions about secularism. The framers of our Constitution had immense faith in God and religion. They never meant that a secular state should be a Godless state but wanted to ensure only equal respect for all religions, especially in a multi-religious

country like India. Secularism has nothing to do with the economic interests of any religious groups.

*Q. How do you account for the decline of Sanskrit?*

A. Unfortunately Sanskrit has been branded as the language of the Brahmins, which it is not. It is the language of Indian culture. It is the common heritage of all, of the entire nation to which we all Indians are heirs. The three-language formula has also come in the way of the development of Sanskrit. Hindi is edging out Sanskrit because people have to study their regional language, English, as well as the national language.

*Q. Hinduism is defined as a Way of Life. In the present context what should constitute that Way of Life?*

A. There are certain simple observances to live the Hindu Way of Life. From getting up in the morning till going to bed at night, let people have a plan before their mind. Let the day begin with looking at one's own outstretched palms and remembering that all power behind everything is God. Next, let one pray to God that the day be auspicious. There is no egoism at all in praying to God to give you good thoughts and good intentions. Then while bathing, one can mentally invoke the presence of the sacred Ganga even in the tap water.

While eating one's food, let us repeat God's name. If one entertains good thoughts while eating, eventually the gaze would turn inward. In whatever we do, let us remember God. Before going to bed at night, let one still the mind for a minute, invoke God's blessings, review the day's activities and resolve to improve a bit on the morrow. Then there won't be any bad dreams, and one would also get the happy feeling that one is progressing day by day.

If we conduct our daily lives like this, it would be living the Hindu Way of Life. The husband should not view the wife as an object of lust nor should the wife look upon the husband in that way. They should see the divinity in each other.

Hinduism cannot thrive by propaganda but only by people actually living the Hindu way of life.

*Q. Everyone says that one should follow the Vedas? The Vedas are so very broad and hardly anyone has a clear idea when it is said one should follow the teachings of Vedas.*

A. By this what is generally meant is that one should have faith in God, belief in Paraloka and belief in re-birth. And above all one should have purity of mind (*Sadbhavana*). If one

has these, other qualities would follow.

*Q. It is said in the Gita that one should conduct oneself according to the dictates of Sastas. How can one know what are the dictates of the Sastas?*

A. The *Gita* itself is the essence of all scriptures and it also gives guidance for the practical conduct of our lives—be it with regard to the eating of food, doing one's duty or even performance of yagnas. There is no aspect of life which is not covered by the *Gita*. It is not enough to learn the *Gita* by heart. One has to follow its teachings in daily life.

The *Gita* is among the *Praasthanatrayi*—the three cardinal scriptures of Hinduism, the other two being the *Upanishads* and the *Brahmasutras*. The *Upanishads* contain transcendental truths and have no human authorship, and the *Brahmasutras* were compiled by *Vyasa*. The *Gita* was uttered by Sri Krishna, the Lord Himself, in a way that would be easily understood by all people in this Kali Age. The *Gita* is meant for all and contains answers to every spiritual question.

*Q. Thousands of people come to the Acharyas. Do they come for spiritual uplift or for solving mundane problems?*

A. Harassed as they are with a thousand ills, I should

MARCH 9, 1980.

21

say that the vast majority of people come to me mainly for seeking solutions to their temporal problems. Hardly ten per cent of people come seeking spiritual solace. In fact, old people seem to have more problems than youngsters. This is perhaps natural. I do not

have any miracle to solve the mundane problems but they are perhaps gradually made to bother less and less about the mundane problems and get philosophically detached. Then I think they get relief from day to day problems.

*Q. The Acharya has been gracious in allotting so much time for this interview. Will the Acharya give a message for the "Bhavan's Journal" and its readers?*

A. The Bharatiya Vidya Bhavan has, all these years, been doing great service in the cause of Indian culture. And the "Bhavan's Journal" has been serving effectively as its mouth-piece for propagating the message of India's great cultural heritage at home and abroad.

All the articles and illustrations in the "Bhavan's Journal" are of an elevating nature, designed to improve the ethical and moral standards of the people and develop their latent spirituality. Not even once have the pages of "Bhavan's Journal" been defiled by any unworthy article.

Amidst the deteriorating standards of today's journalism when journals and magazines, with an eye on circulation compete among themselves in publishing articles and pictures which promote depravity and corrupt morals, I am happy that the "Bhavan's Journal" is maintaining high standards, right from its inception. May this continue to be so. There should not be even the slightest deflection from the high standard the journal has set for itself.

The vast number of "Bhavan's Journal" readers also deserve praise for patronising such a publication and they should even more enlarge their patronage to the journal which stands for the good of all and serves the cause of all religions.

May the "Bhavan's Journal" thrive more and more!

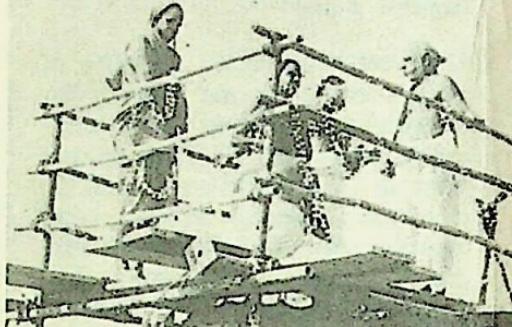


His Holiness Jagadguru Sri Jayendra Sarasvati in a benign mood.

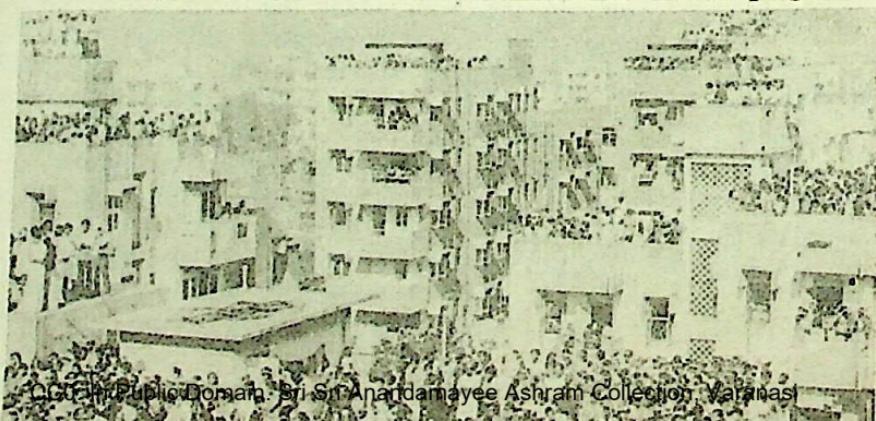
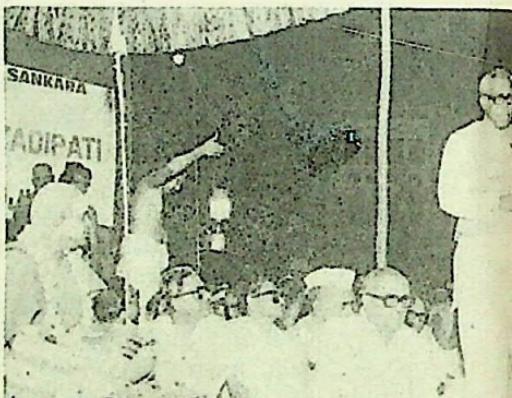
## H. H. KANCHI IN BOMBAY

Mayor Raja Chimbalkar welcomes His Holiness at the Indian Gymkhana grounds, Matunga, on Jan. 13. (L to R) His Holiness, Shri Harish Mahendra, Acharya Bhaishankar Purohit, Shri V. S. Page and Shri S. Ramakrishnan.

An idea of the crowd that jampacked the terraces and balconies of surrounding buildings as the Kumbhabhishekam was in progress.



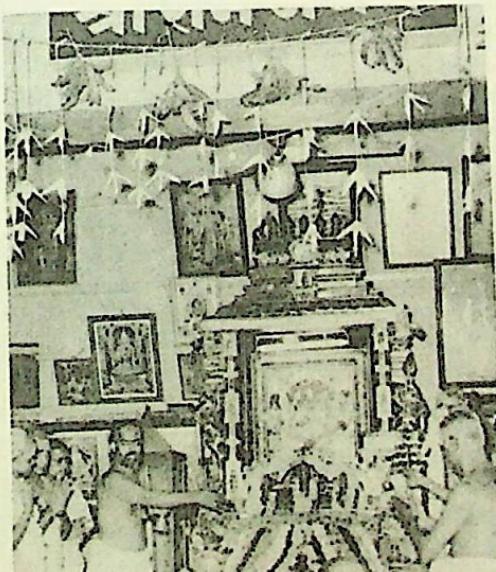
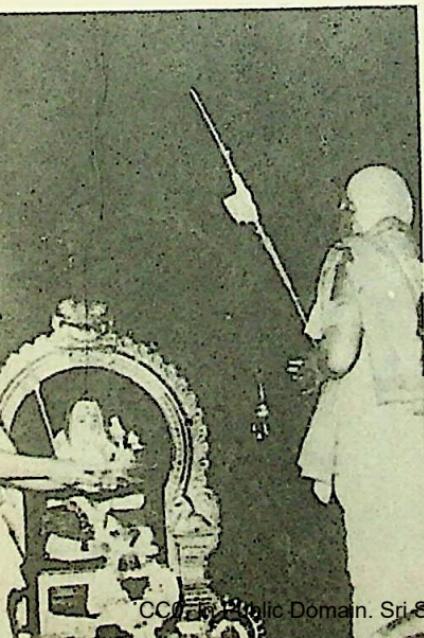
Performing Kumbhabhishekam of the Subrahmanya Temple Complex, Chembur, on February 24, 1980.





At the precincts of the Subrahmanya Temple Complex, Chembur.

(Left) Offering worship to Adi Sankara at the Sankara Matham, Matunga.  
(Right) At the Bhajana Samaj, Sri Rama Mandir, Matunga.





**Speaking at Munshi Nagar, Bhavan's Andheri Campus on February 19, 1980.**



**At the Botanical Gardens in Bhavan's Andheri Campus, accompanied by Shri S. Ramakrishnan and Shri Pattabhiraman.**

# MEDICAL ETHICS

DR. SHANTILAL J. MEHTA



*Dr. Shantilal Mehta, who turned 75 on January 10, is one of the tallest men in the medical profession. What he has to say of medical ethics has great relevance in these days when ethical values in every department of life are swiftly getting eroded.*

ETHICS, in my opinion, is purely a matter of one's own conscience, and hence I would like to separate out unethical from illegal. Man has to acquire the ability to distinguish between moral right and wrong. This ability is partly due to the inherent hereditary factor given to an individual by his ancestors. It is partly due to the training he has received from his parents. Teachers in his school and college are also responsible in developing this ability to choose right or wrong. It is not enough to understand and distinguish between right and wrong—far more important is it to choose the right path in preference to a more enticing path towards untruth.

There is no such thing as per-

manent ethics. Medical ethics in particular is continually changing with the times, with the changing concepts, with circumstances, with environment, laws and religion. Let us for one moment take the example of the Oath of Hippocrates. The medical profession was told that the Oath of Hippocrates was sacrosanct and inviolable and any violation of the Oath was heinously unethical. He says in this Oath: "I will not operate on a human body for removal of a stone from the kidney or from the bladder." Today surgeons all over the world must be removing millions of stones and it is no longer considered an unethical practice. It was considered that termination of pregnancy was unethical according to Hippocrates.

Today abortions have been legalised in a large number of countries in the world to control explosion of population. It was considered heinous in Hippocrates' time to administer a drug to kill an individual. Today the world is seriously thinking that euthanasia should be legalised in certain specified cases with stringent precautions.

At one time death was certified only after the stoppage of heart-beat. I still remember that as a house-surgeon I could not certify a patient in the hospital as dead and hand over his body to the relations till at least four hours had elapsed after the heart had stopped beating. Today we have a concept that a patient could be certified as dead when his brain is dead, but his heart is still beating. This is called brain death. If the doctor finds that encephalographic tracing of his brain shows a flat wave, there is no electrical activity of the brain, he is considered to have suffered from brain death. It is at this juncture that a patient's organs—kidneys, heart, liver, lungs etc.—are removed to give their organs after death, for transplant surgery. Medical ethics since time immemorial have remained flexible, controlled by environment, by scientific discoveries and by one's own religion. Family planning operations are considered

unethical by Catholic religion. I know a student of mine, who is today a famous gynaecologist in the city, refused to accept an assignment at the Jaslok Hospital because the doctor being a Catholic, would not work in any institution where such operations are done. Imagine, for one moment, that you have 20 patients in an Intensive Cardiac Care unit who are all on respirators and a new case comes in and no respirator is free. The doctor has to make up his mind as to which respirator he will take off from a patient and give to the newly admitted serious patient. Would it be unethical to remove the respirator from the patient who is very old, has many complications and whose brain has been damaged and is unlikely to survive or will not be able to use his brain, to save the life of a young man who has a chance of surviving and living a normal life? These are questions which come up in everyday life in a hospital.

We know that the community of Jains will not use any animal products, even as medical therapy. What do you do if such a patient needs blood transfusion, or is suffering from anaemia and needs liver extracts?

We all know that fees splitting in the medical profession in our country is freely prevalent. Those who practise in this fee splitting

MARCH 9, 1980

27

justify themselves by saying that it is a form of repayment for the debt of gratitude to the general practitioner who brings the case to the consultant. Those who condemn this practice say it is a form of bribery, for this practice is used by unscrupulous and mediocre consultants as a means of acquiring a flourishing practice and the consumer—the patient—is the sufferer. Therefore, it is unethical and must be condemned. Inviting general practitioners for a dinner at home with Scotch Whisky profusely supplied, or sending them a present at Christmas time or at Diwali or giving them cash—would this be considered unethical? I strongly believe that every one of these acts is unethical. A very capable and unscrupulous consultant, who in his early career, returns 50 per cent of his fees to the general practitioner gradually decreases the percentage as he grows more senior, till he has reached the top of his profession. He does not now need to display any material form of gratitude. Would you not consider this as unethical? Medical councils in the country should find ways and means to stop such nefarious acts.

We now come to a picture which is really sordid, and this relates to the matter of unjustified operation. We all agree that it would be unethical to remove

the appendix of a patient when you are convinced that the appendix is not pathological. Would it not be unethical if we remove a normal tonsil? Would it not be unethical to do hysterectomy where it is not indicated? Would it not be unethical for a general practitioner to recommend a patient for X-ray examinations for appendix by a radiologist, who in his reports writes that it is a case of pathological appendix? How many such patients' appendices have been removed on such flimsy and unscrupulous diagnosis? Take the question of general practitioners' behaviour—who give injections which are not necessary. Will this be considered unethical? If a practitioner honestly believes that psychologically a patient will improve if he will give injection of even distilled water—will this be considered as unethical?

In our country medical men are rushing to the lay press very frequently. We in Bombay are continually confronted with a disgusting and deplorable trend which has now almost been accepted as a fashion. Every other day we read in the newspapers that a particular operation was performed in a particular hospital for the first time in India, without at least telling us further whether that patient has survived that operation or not. It is a



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practice that no outsider who is not a medical man, can be allowed in the operation theatre and yet we see every day surgeons taking non-medical people inside the theatres to show them their wonderful skill.

Lay press is essentially meant for enlightenment, education and information of the non-medical lay public. If you wanted to have lay press to help popularise cadaver kidney transplantation and tell the public the importance of this, I would consider this as most ethical.

May I come to the last in ethics in my profession. How often does one experience a sordid and disgusting picture if he is an examiner at the university? How many telephone calls are received by him from top influential people who are otherwise considered as honest, trying to influence examiners to pass their children?

In conclusion, it is not my intention, by what I have spoken today at the AIR, to create the impression among the lay public that the medical profession is totally corrupt. There are black sheep in every profession and

my profession is no exception. By and large, we medical men try to practise the ethical standards and I believe that in the selection for entrance to the medical colleges, one of the most crucial test of candidates for admission should be whether this man will turn out to be an honest doctor, a fine example of the noble profession of medicine. It is with this intention that I have accepted this assignment to speak about ethics in my profession.

Pharmaceutical companies giving research grants to institutions or to individual famous research workers is both legal and ethical, but enticing Senior Consultants to prescribe their drugs by offering them round the world trip with all expenses paid is not ethical for medical men to receive.

Pharmaceutical companies in advanced countries endorse professional chairs in medical colleges. This is very praiseworthy and ethical and I wish the companies in our country would do likewise. This will enhance our research output which at present is very poor. □□□

#### NOTE

*In the 'Bhavan's Journal' of January 27, 1980 we had erroneously given the date of the passing away of Shri Jayaprakash Narayan as September 17, 1979. The correct date of his death is October 8, 1979 as we had mentioned in our issue dated December 2, 1979.*



## The last days of Dilip Kumar Roy

*The placid calm with which one faces one's final end is perhaps the truest test of one's spiritual attainment.*

*History, spiritual history, has been replete with the accounts of how men of God and true philosophers gave up their bodies with the ease of discarding a soiled garment.*

*The greatest of such deaths recorded for mankind include those of Socrates, Sri Ramakrishna Paramahansa and Ramana Maharshi. Jagadguru Sri Chandrasekhara Bharati Swamini of Sringeri Sarada Peeth, a peerless saint who lived in our own times, cast off his body in the Tunga river, just as Sri Ramachandra is famed to have discarded his body in the Sarayu river.*

*The author of the present article wants to remain anonymous though to all who have known Shri Dilip Kumar Roy, the writer's identity would be self-evident. Thousands of Sadhakas would be thankful to the writer for this account of the last days of a minstrel of God, presented faithfully, truthfully and most graphically.*

THE doctors advised leaving Poona for health reasons at the end of September, 1979. A change of place was necessary for one of Dadaji's (Dilip Kumar Roy as he was affectionately known) children.

A strong reluctance and stronger fear clutched the heart of one of his children. "Let us not go to Bombay this time Dada. Something terrible will happen there." Dadaji was adamant. "We must go as your health will improve there," he answered.

It was the first time in 30 years that Dadaji did not pay heed to

her pleading. He left with his party on September 30, for Bombay.

In the early hours of the next day Dadaji got up in great ecstasy: "Wonderful! Wonderful!" he exclaimed. "Radharani blessed me in my dream. I saw Her standing in front of me. It is difficult to describe Her beauty. I was overwhelmed and started singing a song my father had composed on Radharani. The song is: "Kee diye shaajabo madhur mooroti," (Dadaji's own English translation is given below):—

*Can jewels and pearls enhance thy beauty  
artifice of art thy loveliness?*

*Nay, diamond, silver and gold are tinsel  
beside thy pure, ethereal grace.*

*I'd shape for thy brow with glittering sun glow  
a regal, resplendent crown, great Queen!*

*And culling from sky beneficent lightning  
weave for thy neck a garland of sheen.*

*With the blue of the deep I'd fashion a wondrous  
collyrium for thine eyes divine  
And with the stars' inviolate twinkle  
earrings—nonpareil, hyaline,*

*The full moon's beams shall serve as bracelets  
for thine exquisite arms, O Sweet!*

*And anklets made of the warbling of song-birds  
tinkle in joy with thy dancing feet.*

• *With mellow sun gold, gossamer-filtered,  
I'd make a gleaming girdle for thee  
And the tinted evening cloudlets' lovely  
Slumberous web thy garment shall be.*

*Thy feet I would vermillion, Virgin,  
With minstrels' adoring song and kiss  
And lips with the hue of youth's eternal  
Rose-love, dream and laughter of bliss.*

"After I had sung the song I fell at Her feet. Radharani looked at me with a bewitching smile and said: "Sing again, it is very beautiful." I sang again in joy. Oh, what beauty! what compassion! My child! Radharani has blessed me in my dream!"

"You are blessed Dadaji to

have such a wonderful vision. Tell us more," a devotee exclaimed. "Yes! it is a great blessing, but I can best describe it in a poem."

He wrote a beautiful poem in Bengali and then translated it into English for his non-Bengali friends. His translation is given below:

*Radharani, Compassionate Queen!  
pray flash thy beneficent Polestar of Grace.  
What but thy flickerless lustre can quell  
the storm in life's ocean? O Sweet, come apace  
Because thou reignest, our moorings we slip  
and thy dream face smiles to wake in our soul,  
Because thou abidest in derelict tears,  
sunlaughter uploads us on to the Goal.  
  
When the earth is immersed in sleep, we all  
are sentinelled by thy tender care  
And so in the desolate scorch of life  
peace blooms as thou com'st our burden to bear.  
  
Then discord dissolves in concord—lo, flowers  
the dust redeem and His Flute calms still,  
Because in deserts and seas of despond  
thou descendest thy wondrous Love to reveal.  
  
I implore thee, Empress, to lead us on  
to the Haven of thy deep paean of light!  
When thou tak'st birth to preside in my dream  
incarnate to bless my mortal sight.  
  
And grant that I may surrender my all  
at thy feet beloved of saints and sages;  
O give that I may, repeating thy Name,  
the Asylum attain I have sought for ages."*

MARCH 9, 1980

33

Dadaji's health was good. He was translating the Gita into Bengali blank verse, working eight to nine hours a day, reading his translation, reciting, chanting, singing in his inimitable way. It had always been his habit to rest in an easy-chair and read for an hour or so after lunch and dinner. Every night he read *Savitri*, *Ramakrishna Kathamrita*, Gita and the Upanishads. He often read Wodehouse in the afternoon. In Bombay he worked after lunch for an hour or more on his translation on the Gita and till midnight after dinner. In the evenings he gave his beautiful discourses, sang in chorus with the devotees and spread joy and harmony everywhere. Anybody who has met him has felt this *ananda* around him.

Two years back, Dadaji had gone to see Shri Jayaprakash Narayan with his friend Shri Gangasaran Sinha. Shri Sinha told us the next day that Jayaprakashji said about Dadaji: "What a wonderful man, he carries an aura of joy around him."

On November 11, Dadaji developed a slight cough which turned into bronchitis in a couple of days. Complications set in. Everyday he used to walk to the bathroom and insist on a bath. He was allowed by doctors to do so. On the 17th evening he

almost collapsed while coming back—he did not leave his bed after that. The fever lasted a few days but in a week's time doctors said he had improved and was much better. Dadaji was singing a different tune—"I don't understand, but I know that not understanding is also a part of the Plan, I know why I don't understand." He started saying:

"Don't grieve for me! Death is not a tragedy, a life wasted is a tragedy!"

"Why do you talk of death, Dada? Doctors say you are much better and it is only a matter of time before you are on your feet again," asked a devotee.

He smiled and answered with a twinkle in his eyes, "The doctors are under a pleasant illusion."

He wrote a poem in Bengali in his own hand on November 23, and called it "The Last Prayer." I give my very inadequate translation:

*Not this way, Lord! nor that way, now*

*Your way alone, Love! I shall walk.*

*Not these words, Lord! nor those words, now*

*Of you alone, Love! I shall talk.*

*Come, clasp my hand, I call to you*

*Light of my life, lead on, lead*

“*M*

*No society can possibly  
be built on a denial of  
individual freedom.*

*It is contrary to the very  
nature of man...*

*In reality even those who  
do not believe in the  
liberty of the individual  
believe in their own.”*

—MAHATMA GANDHI.



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MARCH 9, 1980

35

*on.**I ask for naught, I give my all,**My heart's afame, all shadows gone.*

He kept repeating the fortieth verse in the sixth chapter of the Gita and wrote in his diary, in his own hand, on November 23, 1979;

*"My friend, here or here-after, none who is*

*A true aspirant ever can come to grief.". —D. K. Roy.*

He wrote it in Bengali and Sanskrit.

Even though Dadaji was not his usual self—full of laughter, joy and vitality (he was quiet and inward-drawn most of the time), he was full of love, grateful for the smallest service done to him, extremely reluctant to trouble anyone. He said, "I am giving you a lot of trouble but you cannot say that I have not brought you to the right path"—have brought you children to the greatest path possible."

On November 26 he said: "If people ask you why was Dadaji born, what was his mission in life, do not talk of my music, literature or anything else or even my aspiration. Just say: 'Dadaji was born to love, his mission in life was to love all, love all without discrimination and love God.'" And he added: "I have realised that Divine Grace is the greatest

reality on earth. I do not ask for death, but I do not crave for life." In the end of February he dictated a line in Bengali:

*Kaalo hoyey aalo chuey to-maro tapon:* Darkness becomes light when it touches your Sun. "I have touched the Sun," he said.

In the first week of December he asked:

"Do I own any property? What about the temple?"

"You do not own any property, Dadaji, we are only trustees—or sevaks (servants) as you call it."

"Do I have any personal possessions, any money?", he asked.

"No Dadaji! You have always insisted that you should possess nothing personally," answered the devotee.

"I am so glad, that I will die a mendicant in the Lord's Name," he exclaimed again and again.

"I have always wanted to be sincere. I have always been very careful that there should be no self-deception on my part. You know that I have wanted nothing but the Lord. I am fulfilled that I die a mendicant in the Lord's Name."

"Do not pray for my health, pray only that my surrender may be complete at the Lord's feet."

It is strange but true that there was no restlessness or gloom of illness around him. One felt a

This is a prize-winning rose in a lovely shade of yellow.



It's a pity this picture has to be in black-and-white. But then, it helps you to see our point: *take away the colour and you take away the appeal!*

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deep peace in the atmosphere as one entered his room.

"I am in deep peace," Dadaji said again and again.

"I am in great *ananda*. Are you in *ananda*?", he asked on January 3.

"In life, in death, O Lord abide with me."

*"Have Him I must and have Him I will*, my Gurudev Sri Aurobindo wrote to me, so this is my *mantra*. What a great Guru I have, I am blessed."

"I have no attachments, no regrets, I'm free—I'm free."

Earlier, Dadaji had said in his illness, "I have passed through the valley of death and seen Him face to face and experienced the great bliss all men desire."

"Many great yogis, like Sri Anirwan, leave their body through the crown of their head. I must learn the trick and go the same way." (The same way he did go through the crown of his head.)

When asked by one of his children, "Are you meditating on the Lord?", he answered. "What else do you think I'm doing all the time? I feel a deep peace in my heart, my surrender is complete now. The Flute is still playing, as sweetly and loudly as ever, I hear it all the time." (He had been hearing the Flute since December 17, 1975. It never paused.)

These are just a few of the

things Dadaji said day after day for the seven weeks he was in bed. He uttered such words of beauty, wisdom, humour and love all the time. Never once did he complain, never uttered a groan, nor even a sigh. Quietly he lay submitting to all that was done to him—13 injections a day and so on. He never said 'no' once to any request. "I am cooperating, am I not?", he asked sometimes.

One who had always said, "I fight shy of physical pain; the Lord has spared me much physical suffering," bore so much suffering with amazing fortitude and patience. Always a smile and a word of love and encouragement for everyone.

In spite of all the physical agony and weakness, Dadaji's fantastic memory and his sense of humour remained intact and glowing. Just a few days before January 6, he asked one of his children who was trying to find something in a book of quotations, "What are you looking for?"

The disciple answered: "And this to thine own self be true"

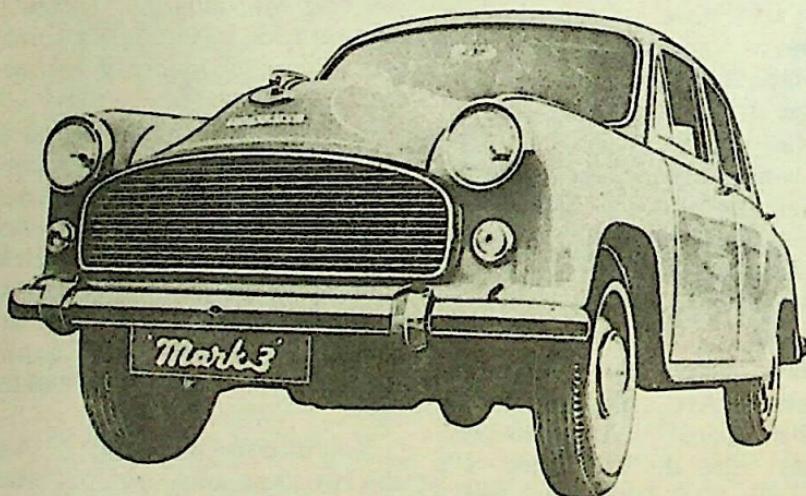
"It is from *Hamlet*," Dadaji said immediately. Polonius says it to his son Laertes:

*This above all: to thine own self be true,  
And it must follow, as the night the day  
Thou cans't not then be false*

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39

*to any man.*

"My mind is very clear. I keep reciting different hymns from the *Bhagavad, Mahabharat, Rabindranath Tagore, Savitri* and *Gita* to check whether my memory is still sharp."

Another day when he seemed very drowsy, his child asked: "Do you remember Prahlad's hymn to the Lord, Dadaji?"

"The original Sanskrit or my English translation?", asked Dadaji.

"Sanskrit."

He recited the whole hymn without faltering once in his gorgeous voice—grown weak now.

It was in the middle of December, that slowly but surely clouds started gathering on the horizon. Clinically, the doctors found him much better but a kind of hopelessness, a deep fear, descended on one of his children—such a causeless fear that one was afraid to hope and afraid to despair—one just looked upon his radiant face and prayed, just prayed. One of his children whom he claimed to be his strength right up to January 6, found herself utterly helpless and weak. Dadaji had not parted from her for a single day—not a single day from 1949 to January 6, 1980. The only exception was in June 1979, when she was in the hospital for 18 days. The maximum she had stayed away from him was an

hour or two at a time.

On the 5th, something happened which made her tell Dadaji, "Go Dada! I release you from your promise never to leave me—Go to your land of bliss—go to your Guru, your Thakur Sri Ramakrishna and your Lord." Everybody was shocked to hear her utter such words.

January 6, 1980. Dadaji said in the morning: "Wash my hands, I have to touch the Lord's feet." Soap and water were brought and his hands were washed. At about 12 noon she asked, "Dada, don't you want to use your will to get well?"

For the first time again, in 31 years, he did not answer her question. He merely smiled and blessed her very tenderly.

Though he had grown so weak that he could not swallow even water, as it went into the wind pipe—even when a tea-spoon of porridge given would remain on his tongue, he did not refuse to be made to sit up—said 'thank you' to the nurse, and smiled at the others.

Doctors examined him at 2.30 P.M. and declared him 'not too bad.' The cardiogram was all right.

His last words were "Jai Guru—Jai Hari."

A strange phenomenon happened then—the sun set at 3.40 P.M. on Hari Krishna Mandir. —Dadaji's devotee.

*The Vahanas-1.*



## GARUDA the mighty mount of Lord Vishnu

*"He who has bent his purified body  
or the touch of his rider Lord Vishnu's  
feet and has thus qualified himself  
for the Lord's favour, may that Garuda,  
the son of Vinata, protect you."*



Garuda the eagle, sometimes represented as half man and half bird, is a destroyer of evil, symbolised by his traditional enemies the serpents. Garuda practised severe penance on a rock in Badari Teertha. Pleased with his devotion, Lord Vishnu granted him a boon by which Garuda became invincible and even the serpents feared him. Vishnu also appointed Garuda as his vahana, and caused a holy river, Pancha Ganga, to flow from the rock. By bathing in its waters, people attained salvation and were never born again.

Garuda with his ability to fly at unlimited speed is a most apt carrier for Lord Vishnu, who is the all-pervading and omnipresent protector of the universe. As Vishnu is 'gaganasadrishtam', akin to the element of space, so Garuda is 'vayu', the wind that carries the space. Vishnu in his many forms and incarnations is the most widely worshipped of the Hindu gods, and Garuda is the acknowledged king of birds. Even Lord Krishna has said in the immortal Geeta, "I am Garuda, the eagle amongst all flying creatures." The Garuda Purana, a great mythological classic named after him, is read aloud in Hindu homes after a death in the family. It is credited with the power to carry the soul to heaven.

The Sanskrit word 'vahana' or vehicle is used for the animals, birds and men who serve as the carriers of the gods in Hindu mythology. They are worshipped along with their presiding deities by people from all over the country. Their idols and pictures are placed in shrines and their living counterparts are provided a sanctified existence.

Accepted as a part of our cultural heritage since ancient times, the vahanas have helped create a sympathetic understanding of the animal world. Their selfless service, devotion to duty, all the ideals they stood for, have inspired our people through the ages. These have also been the inspiration behind the evolution of our operating philosophy, embedded in our policies and projected through the activities of our diversified operations.



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# PURI

*the land of Lord Jagannath*

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JAGANNATH TEMPLE (PURI)

*The Dola Yatra in the Jagannath Temple was celebrated on March 1.*

**PURI**, the land of Lord Jagannath, bears the stamp of our ancient civilisation and culture. This land of marvel and holiness has witnessed the coming of many saints, religious reformers and educationists as well as the vandalism of the notorious Kalapahar—the relics of whose destruction are still to be seen in many temples at Puri and Bhubaneswar in the disfigured beautiful statues and stone carvings which have lost either an eye or an ear, a hand or a thigh.

Everything in this land is termed "Bada", meaning "Great." The broad road that runs in front

of the temple is called the *Bada-Danda* or the great road. This road, broad enough for the procession of the three cars of Jagannath, Balabhadra and Subhadra, has been trodden with devotion by many spiritual luminaries like Sri Chaitanya, Adi Sankaracharya and Gautama Buddha. The great temple which enshrines Lord Jagannath on the summit of a hillock, *Nilachala*, is called the *Bada-Deula* or the 'Great Temple.'

This temple, great and magnificent, has been attracting thousands of men and women, irrespective of caste, creed and colour

from countries far and near since time immemorial. This historic monument, which also symbolises the benevolent bent of mind of our ancient kings, has been commanding a striking view in the heart of the town.

This temple is surrounded on all sides by a stone wall which has four large and domed doors on the east, west, south and north. People generally get into the front courtyard of the temple by the main entrance on the east. The temple doors are kept open from early morning till late at night.

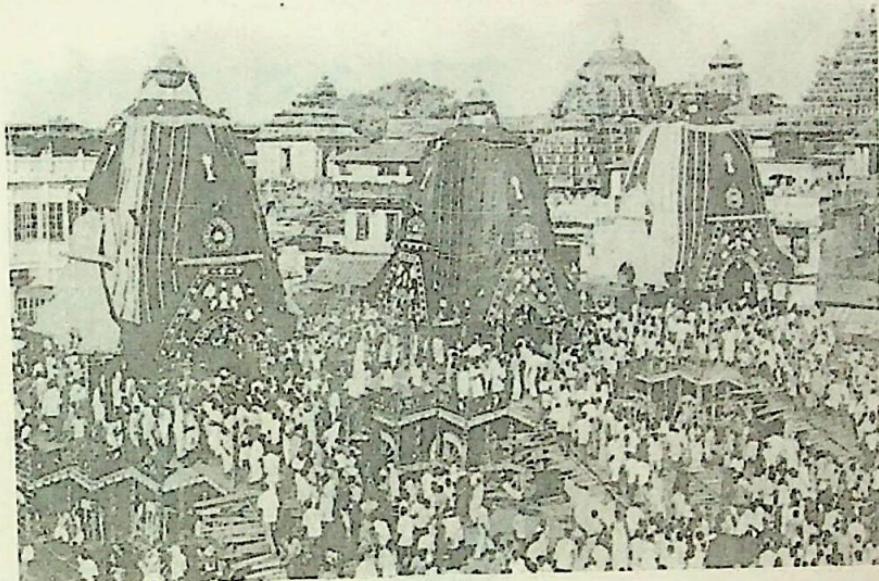
When one passes through the eastern door, one has to ascend a flight of broad steps, 22 in number, and then come to the broad and spacious courtyard of the temple. One sees crowds of men and women, boys and girls, moving slowly towards the auditorium of the temple. When one enters the hall in front of the auditorium, one sees the devotees waving small earthen lamps, fed with oil, near the Garuda Stambha (Pillar). Then one reaches the auditorium in order to mingle with the great congregation awaiting to see the *Arati*—waving of lamps—before the Lord in devotion.

One sees men and women engaged in worship standing before the exalted Lord with folded palms and closed eyes, chanting hymns from the holy scriptures.

The atmosphere created by this holy assemblage and surcharged with the aroma of incense is very sublime, profound and serene. The mind remains absorbed in deep and profound devotion and then soars high towards the Lord. *Arati* over, people come out from the temple and are scattered over the temple courtyard. Then they regroup again and visit the other smaller temples in the vicinity of the great temple. Before they enter other temples, they pause a little to look at the remarkable workmanship and the majesty of the main temple.

The *Nilachakra*, or the blue wheel, rests on the top and the flag on the wheel flutters in the air as if welcoming the devotees from far and near. The life-like statues engraved on the walls of the temple speak of the fine art and architectural skill of the renowned sculptures of the past. The height of the temple represents the sublimity of thought and nobility of mind of the sagacious kings of the ancient times. When one moves in the temple compound and visits the various deities in the temples, one forgets for some time the world outside.

Another attraction of this place is the sea, which from time immemorial seems to have been washing the feet of Lord Jagannath. People from different parts of Orissa, nay of India.



Rath Yatra

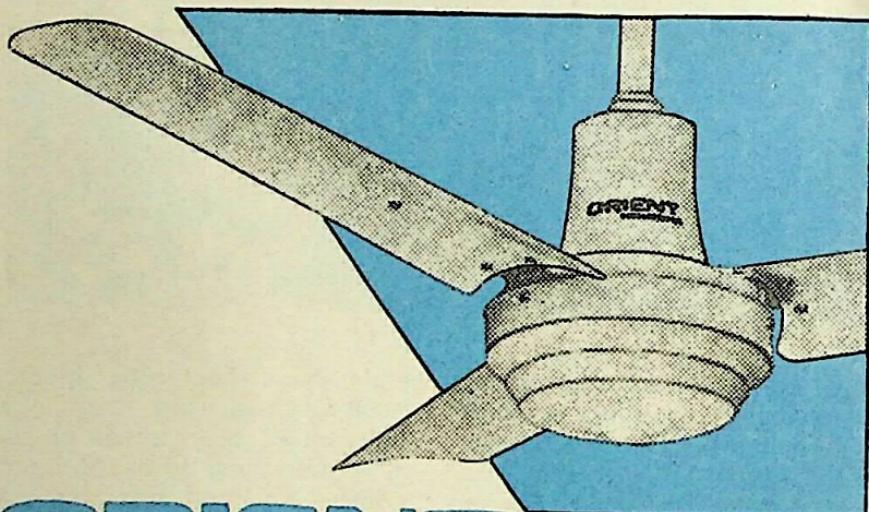
come to this place during summer for a change as it has a temperate, balmy and soothing climate. The different scenes of the seashore enacted by the magic sun at the time of sunset are worth seeing. The rays of the setting sun and the glow of the colourful clouds, reflected on the waters of the sea, make the entire seashore enchanted. Young boys and girls are everywhere in the beach, playing different games, like building houses of sand which are quickly swept away by the lashing waves. The rays of the setting sun turns the waters of the sea in some areas into crimson red and in some other areas into golden yellow, a spectacle pleasing both to the eye and delightful to the

soul within. The gentle breeze, laden with moisture, fans now and then all those present on the shore, refreshing them. Men and women, boys and girls, are seen walking along the shore enjoying beautiful scenes at evening.

The brave Nolias—born sailors—are seen going out far into the blue expanse with their light boats, unmindful of being tossed about by the furious waves. The boats bob up and down in the vast lap of the sea. Long after sunset, darkness engulf the sea and the coastal land.

Each and every part of Puri is dotted with either a monastery or a temple. Each pebble and dust particle on the road is regarded as sacred.

# A sweeping success!



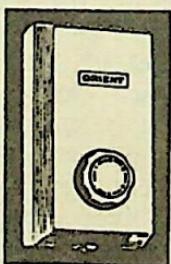
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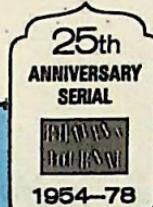
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# SRIMAD BHAGAVATAM- 35

KAMALA SUBRAMANIAM

## 66. YAMA EXPLAINS

THE servants of Yama released Ajamilā and went back to their master. They told him about the happenings on the earth: about how, when they went to bring Ajamilā they were prevented from doing so by some demi-gods. They recounted the discussion they had with the servants of Narayana. The servants of Yama said: "It has never happened before, my lord. You are the Lord of Dharma and till now, no one has been able to escape the punishments meted out by you. But today four strange beings flaunted your authority. We captured Ajamilā but they cut the noose of death and released him. He spoke the name "Narayana" just before he died and at once they came to his side. They would not let us do our duty. They told us so much about the glory of the name of Narayana and added that you would clarify the matter fully. Tell us why it has to be so.

Their words were so full of authority that we had to obey them. What strange power is this which saves a sinner from the Noose of Yama?"

Contrary to their expectations Yama smiled with happiness and spoke softly to them. He said: "I have great power over the lives of human beings and I have the power to punish them. You are right so far. But there is one above me whom I have to honour and obey. That is Lord Narayana. Have you seen a piece of cloth? It is woven out of threads and they make up the woof and warp of the cloth? Even so this entire universe is woven by Him and He is the Power which causes the creation, the maintenance of the universe and the destruction of this entire universe.

"Like a bullock led by the string which runs through his nostrils, this world and those living in it are guided by the strings called the Vedas. All

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of us, Indra, Varuna, Vayu, Surya, all the guardians of the eight quarters and Brahma and Agni and, in short, all the gods have not still been able to realise the glory of the Lord. Nor do they grasp his Maya. Man is endowed with the organs of sight, smell, touch, taste and hearing. For him to enjoy the objects of the senses, that is to say, for him to see, to smell, to touch, to taste and to hear, there is something inside him which makes these functions possible. That something inside the heart of man, is the "DRASHTA," the seer. Man cannot understand the nature of this something inside him. He is so enveloped in the veil called Maya that it clouds his intelligence and he is not able to realise the Atman inside him.

"There are very few who have understood the law laid down by the Lord. I am one of the few and the others are Brahma, Narada, Sanatkumara, Kapila, Manu, Prahlada, Janaka, Bali and Vyasa's son Sukabrahma.

"The name of the Lord when spoken constantly by man is called Bhakti yoga and that is said to be the easiest path to the Lord. It is the greatest dharma to be practised by man. By pronouncing it just once see, how Ajamila was saved from me and the deserts for his sins! Constant thought on the Lord is not just the destroyer

of sins. It also grants Mukti, Moksha, release from the bondage called Karma. Those who are ever devoted to the Lord can easily be recognised. They will be even-minded. They will not be troubled by the opposites. They will have tranquillity and they are always protected by the armour which is the Lord's name.

"I am telling you, you should never even go near such people. Your victims are only those who have become so involved in the pleasures of the world that they have no thought for other things. They are caught up in the web of Maya woven by love for wife, for children, for home, for wealth, and for pleasures. Bring to me the man who has never once pronounced His name: whose ears have never once heard the stories of the Lord. Remember the Lord's name is powerful enough to destroy all the great sins. Penance, tapas, Vratas and other forms of self-denial do not grant man so much Grace. In future, remember, the devotees of Narayana are exempt from punishment by me."

Ajamila, in the meantime, released from the clutches of death, fell at the feet of his saviours. Before he could speak they vanished from his sight. Ajamila had heard all the words spoken by the participants in the discussion.

Ajamila was filled with repug-

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nance when he thought of the life he had been leading till then. He spoke to himself: "I have been a great sinner. Because of my submitting to the temptations of the flesh I have descended so low. All good men hate me and censure my behaviour. I abandoned my young wife and my aged parents who should have been cherished by me and honoured to the end.

"It is true that I have been a great sinner but then, I have had the good fortune to see the servants of the Lord. I must have performed some good acts in my previous janma or else this would never have happened to me: or else this sinful tongue of mine would not have had the sense to speak the name of the Lord. What a distance there is between that holy word and me, a hateful sinner of the worst type? Now that I have been given a second chance, now that the Lord has assured me that my sins are all burnt out, I will live a new life. I have been granted a new lease of life and I will try to use it profitably. I will fight ignorance. I will try to shed the bondage of karma. I will be friendly towards all human beings. I will be at peace with myself and I will release myself from this world of sin by my efforts."

Because of his momentary contact with the good, Ajamila was able to practise renunciation. He became a great devotee

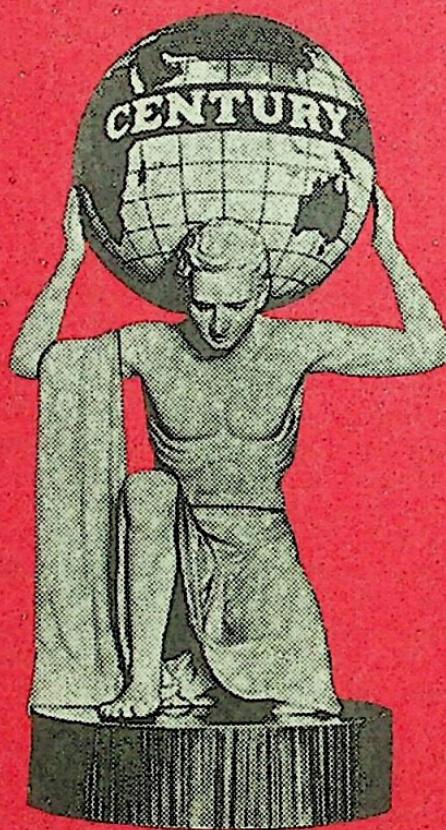
of Narayana. He had no attachments. He reached the banks of the river Ganga and there he meditated on the Lord. He was so sincere and so eager that soon he was able to find freedom from the bondage called the human body. Once again he saw the same servants of the Lord whom he had seen before and he greeted them with a bowed head. His body fell lifeless on the river bank and Ajamila became one with the Lord.

67

### DAKSHA'S DESCENDANTS

Daksha, the son of the Prache-tasa brothers, married Asikni and they had sixty daughters who have been responsible for the population of the world during that Manvantara. Of these girls ten were given to Dharma, thirteen to Kashyapa Prajapati, twentyseven to Chandra, the moon. Bhuta, Angiras and Krishashva had two each. Tarkshya was given four daughters of Daksha. It is said that Tarkshya is another name for Kashyapa. Nandi was a descendant of Daksha. The Vishvedevas were the sons of one of the daughters. Marutvati was the mother of Marutva and Jayanta. This Jayanta is sometimes called Upendra. He was an amsha of Vasudeva. Sankalpa was a daughter whose son also was called Sankalpa. Kama is said to be his son. Vasu was

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the mother of the eight Vasus: Drona, Prana, Dhruva, Arka, Dosha, Vasu, Vibhavasu and Agni.

Vasu had a wife by name Angirasi and their son was called Vishvakarma. He was the architect of the gods. The son of Vishvakarma was Chakshusha who later became a Manu.

Sarupa, the wife of Bhuta, became the mother of crores of Rudras, eleven of whom are famous: Raivata, Aja, Bhava, Bhima, Vama, Ugra, Vrishakapi, Ajaikapat, Ahirbudhnya, Bahurupa and Maha. Tarkshya's wives were: Vinata, Kadru, Patangi and Yamini. Patangi produced birds, and Yamini, the moths and similar short-lived insects which could fly. Vinata had the good fortune to be the mothers of two sons, both of whom are famous. One is Aruna, the charioteer of the sun and the other is Garuda, the bird who carried Lord Narayana. Kadru was the mother of serpents, the more famed ones being Shesha, Vasuki, Takshaka and Karkotaka.

Chandra's wives were the stars, Chitra, Krittika and Rohini being the more famous of the twenty-seven stars.

Kashyapa's wives were: Aditi, Diti, Dhanu, Kashtha, Arishta, Surasa, Ila, Muni, Krodhavasha, Tamra, Surabhi, Sarama, Timi. Timi became the mother of the sea animals, the chief of them being the Timingala, the whale.

Sarama became the mother of wild and other animals. It is interesting to note that a dog is called "Sarameya," the son of Sarama.

Surabhi produced cows and buffaloes and animals with split hooves. Tamra gave birth to hawks, falcons, eagles and such like, while Muni was the woman who gave the Apsaras to the heavens. Krodhavasha was the mother of serpents with fangs—serpents which have poison in their fangs. Ila caused the trees to grow. Arishta was the mother of the gandharvas and animals without the split hooves were born to Kashtha.

Dhanu had 61 sons and some of them are known to the world of men: Shambara, Hayagriva, Vibhavasu, Vrishaparva, Svarbhanu, Vaishravas, and others. Svarbhanu's daughter who was called Suprabha was married to Namuchi. Vrishaparva was the father of Shar-mishta who later became the wife of Yayati, the son of Nahusha. Vaishvanara, another son of Dhanu, was the father of four lovely daughters: Upadanavi, Hayashira, Puloma and Kalaka. Upadanavi married Hiranyaksha. Kratu married her sister Hayashira. Kashyapa Prajapati married Puloma and Kalaka. The sons of these two women were great warriors. They were famed as the terrible Kalakeya and Nivatakavacha asuras. Arjuna, in later years,



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was the one who vanquished them. Viprasiddhi, a son of Dhanu, married Simhika, the daughter of Hiranyakashipu and he had a hundred sons, the eldest of whom was Rahu and another Ketu. These two were granted the privilege of being placed among the Navagrahas.

Aditi, another daughter of Daksha was a very fortunate woman since she was chosen as his mother by the Lord himself when he took the form of Vamana, Upendra. The sons of Aditi were: Vivasvan, Aryama, Pusha, Twashta, Savita, Bhaga, Dhata, Vidhata, Varuna, Mitra, Sakra and Urukrama.

Vivasvan became the father of Shraddhadeva Manu, and the twins Yama and Yami. The wife of Vivasvan whose name was Samgya took the form of a mare and living on the earth, became the mother of the Ashvini twins.

Chhaya, another wife of Vivasvan, gave birth to Shanaishchara, the Manu who was Savarni and a daughter by name Tapati. Aryama's wife was Matrika. Their children were ordained to be human beings by Brahma.

Pusha had no children. He was the one who laughed when Lord Mahadeva was being insulted by Daksha. Later his teeth were broken and he is said to feed on flour and milk since he had no front teeth with which to chew food. Twashta married Rachana, the sister of Rachana

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and their son was Vishvarupa and another son was named Sannivesha. The devas, when their guru had abandoned them, approached this Vishvarupa and requested him to be their guru.

King Parikshit intervened here and said: "What a fascinating story! But tell me my lord, why did their guru abandon the devas? They must have offended him to a great extent or else Brihaspati has never been known to have shown his anger towards Indra and his subjects. My curiosity is kindled. Please enlighten me my lord."

Sukabrahma smiled his usual smile at the excited question of the king and said: "It is a long story. I will be only too happy to tell you."

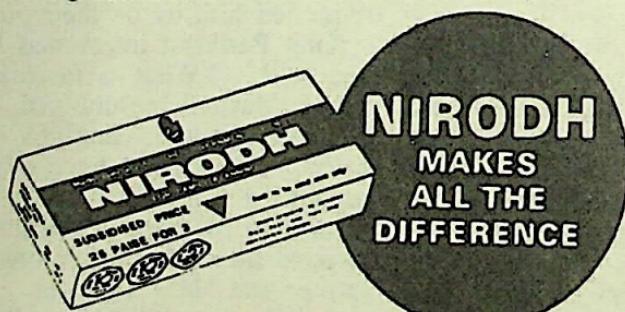
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The unexamined Life is not worth Living—Socrates

# The Most Important Examination

C. Y. JESSE CHIANG

WHAT is the most important examination? For the undergraduate student, it could be one of the difficult or crucial final examinations near the end of a quarter or a semester. For the graduate student working toward advanced degrees, it would be the comprehensive examination upon the completion of the course-work. For the perspective lawyer, the most important examination is the bar examination, success in which will ensure admission to the bar association and to the profession of law. For the young idealist who is practical enough to want to serve humanity abroad for two years or more, his most important examination is the Peace Corps examination.

Important as these examinations are, they are relevant and meaningful only to the particular individuals who take them. Surely, the examination for the admission to the bar has neither meaning nor purpose to a Peace Corps volunteer. Hence it is obvious that these examinations are not important to all people nor are they universally applicable to men of different walks of life.

Can there be one kind of examination which is important and meaningful to students, teachers, lawyers, reporters, artists, Peace Corps volunteers, missionaries, engineers, housewives, doctors, business men, government officials, labourers and farmers, ministers and priests, and to men

and women alike, all over the world? If there is such an examination with a universal meaning and purpose applicable to all, even regardless of time and place, what can that be?

It can be safely said that that examination must be designed for man (human beings) only. The angels need not take such an examination which would be superfluous, and the beasts are unable to take such an examination which would be useless. It is only for man who is between angels and beasts. If man takes such an examination seriously, carefully, and daily, he will move toward the path of angelic hope. If, on the other hand, he refuses to take such an examination, he will be drifting, knowingly or unknowingly, to the dismal world of beasts. Hence this examination is the most important of all, because it is crucial, decisive, and, indeed, fateful. There has been no other examination like it for all mankind since the beginning of Creation. This most important examination is called self-examination.

The inquiry of self-examination may be divided into three parts, namely, (1) *the merits of self-examination*, (2) *the ways of self-examination*, and (3) *the consequences of self-examination*.

What are the merits of self-examination? What good will it do to examine oneself, one's

thoughts, deeds, words, and one's passions and sentiments toward fellowmen? It is likely that one normally does not examine oneself either on the assumption that there is no need for such an uncommon chore, or because one is totally unaware of such a way of life known as self-examination. Hence, it might be taken for granted that because of gross indifference to or total ignorance of self-examination, the gift of reflective genius endowed to man alone lies, more often than not, dormant and quiescent.

It is most unlikely that a man truly knows himself if he is reluctant to engage himself in serious self-examination, which is the mirror of one's soul and the reflection pool of one's character. Through honest, courageous, and truthful examination of oneself, one's hidden faults, hitherto unnoticed wrongs, and the miscellaneous errors in one's daily life begin to emerge. One of the merits of self-examination is to enable a man to rise above himself in order to free himself from the terrible shackles of self-righteousness. Self-examination offers one a new freedom of mind, and a new vision in perspective. Whenever in conflict with anyone, self-examination helps a man to give due consideration to the views and reasons of his opponents, and he is even

made willing to place himself in the position of his antagonist. What was once absolutely unthinkable to him is now indispensably thinkable. In summation, the merits of self-examination are the knowing of oneself, the uncovering of one's wrongs and errors in matters large and small, and the attainment of objectivity (fairness), perspective, and the supreme virtue of forgiveness.

The ways of self-examination are extraordinary and unique. Unlike other examinations, which are taken periodically or once for all, the self-examination must be repeated daily or even constantly. The process goes on and on as long as one lives here on earth. It is also unique in the sense that the examiner and the examined are one and the same person. Self-examination should be conducted with great courage and perfect honesty as well as in solitude and quietude. Some questions of daily self-examination may be as follows:

What good have I done today?  
Have I been unfair or unkind to anyone?

Have I done my duty with all my heart?

Have I been lazy, irresponsible, and slothful?

Such an examination may be performed in the beginning of a day or near the end of a day.

In the former, it is the examination of one's previous day whereas in the latter it is the examination of the same day. To the beginners in self-examination, the morning examination may be preferable to the evening's. Not only might it spare one a restless night, but more important, it would help one in his resolution to live a good, vigilant and constructive day full of kind thoughts and good deeds avoiding the pitfalls of the previous day. In other words, morning self-examination encourages and helps one to start out his day in the right frame of mind and with the right resolve.

What, then, are the consequences of self-examination? Here the discussion on the consequences of the inconsistent and the half-hearted are being excluded, and the inquiry is devoted to those who are constant and dedicated practitioners of self-examination.\* The consequences of self-examination can be described in three related or consecutive stages.

First is the awakening stage which follows the persistent practice of self-examination. Second is that of resolution which comes after awakening. And the third stage is one of implementation or action. During the process of such progression,

\*See Benjamin Franklin's autobiography. His life is a shining example of diligent self-examination.



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In the evening all the ten deities with full decorations will be taken out in procession. It is an occasion of great merit to witness this festival where Sri Rama of the Treta Yuga, Sri Krishna of the Dwapara Yuga and Sri Venkateswara of the Kali Yuga are in one procession, blessing the devotees.

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61

and especially in the last stage, one begins to undergo fundamental changes in his moral and spiritual life. Perhaps the first corollary of true self-examination is the lesson of humility. Now, he sees not only the mote in his brother's eye, but also the beam in his own eye. He knows, as never before, that he is not always right, and indeed quite often wrong when in conflict with his wife, friends or neighbours. To his surprise, he discovers himself as a proud, vain, and often self-centered, if not an outright selfish, person. Now, he is humbled by the true knowledge of himself which was denied him before his self-examination. With a deep sense of remorse, he is resolved to change, to improve, and, indeed, to reform himself. A better world must begin with the reformation of oneself. With this new attitude toward himself, he gains a new outlook on others. Hence his conduct, as well as his thoughts and words, goes through constant purgation and daily purification. Thus, the path for the development of goodness in him is made clearer every day. He is eager to improve his relations with his fellowmen, near or far, not for name or gain but for the sake of righting wrong, or being fair and kind to all, and of being compassionate to the poor and

### DOES THIS HAT FIT YOU ?

To flatter somebody is called putting tall hat on his head.

Once a petty official working in the capital was reassigned to a locality. Before leaving he went to his former teacher, a big official, to say goodbye.

The big official told him, "When working in a locality you must be careful in everything you do and never offend other officials."

"Don't worry, teacher. I have prepared 100 tall hats and will make everyone happy," the petty official replied.

The teacher became angry. "We are gentlemen. How can you do such things ?"

"Because most people — except you of course — like flattery."

The big official smiled and nodded. "Well yes, what you say is right."

The petty official went back and told some of his friends, "Well, now I have 99 tall hats, for I have given my first one away."

— "China Reconstructs."

needy. The lesson of humility leads him to the lessons of justice and compassion. Thanks to self-examination, the trio of pride, greed, and self-righteousness in him is ever yielding to the newly acquired triplet of humility, justice, and compassion. Such a man of self-examination is an asset to the harmony of home, community, state and nation, and to the brotherhood of man and the peace of the world.

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*What follows is a thought-provoking speech delivered by Shri Prabhudas B. Patwari, Governor of Tamil Nadu, at the inauguration of the valedictory function of Periyar Centenary Celebrations held in Madras on September 16, 1979.*



# E. V. RAMASWAMI NAICKER AN EVALUATION

PRABHUDAS B. PATWARI

LIKE Rajaji, Periyar (Shri E. V. Ramaswami Naicker) was also born in the same part of Tamil Nadu. He was, like him, a warrior in the cause of equity and justice. He spent his whole life in the service of the depressed and the oppressed. Both Rajaji and Periyar were Dravidas, in the sense that they hailed from the South. It is interesting to note, in this context, that Adi Sankara, the great teacher of *Advaita*, refers to Tirujnana Sambandhar, one of the four Saiva saints, as 'Dravidasisu' in his *Saundaryalahari*. Sankara himself is called a Dravida by one of his principal disciples, Suresvaracharya, in his work — "The Naishkarmya-siddhi." The term Dravida in such usages means one belonging to the South of India.

The imperfect world in which



we live is full of contradictions. Divisions such as East and West and North and South are man-made. And one should strive to overcome such differences and realize, as an English poet has said, "Man is man for all that."

Even Kipling who made the audacious statement "East is East and West is West and never the twain shall meet," had to confess in the same poem that if strong men from the ends of the earth meet, there is neither East nor West.

Periyar who was a great leader with a large heart full of compassion, it seems to me, was pressed by circumstances to restrict his field of activity. He toiled for the poor, made the masses realize the value of their dignity and stressed on them the need to be disciplined and duty-conscious. He suffered criticism and even slander. But undaunted he waged his campaign for the development and growth of the people at large. Starting as a freedom-fighter for the country, he had to narrow down his scope of service by the force of circumstances, as I have already remarked. But whatever work he was engaged in, he did it all without thought of self, and for the benefit of others. He was a rationalist, and looked at issues that confronted society from the standpoint of reason as it appeared to him. He wanted to make things simple, easy and in-

telligible even to the average man. The reform he introduced in the Tamil script, for instance, is a case in point. He advocated the use of some signs to represent the same sounds. He exhorted people to examine every problem in the light of their own reason and conscience, without depending on authority or tradition.

So far as the insistence on the use of reason in matters which fall within its purview, Periyar was quite right. But he too must have been aware of the fact that there are many things which exceed the reach of reason. It is perfectly right to say that one should not eschew reason out of indolence. All the great ones of our country recognize the value of reason in the examination and resolution of questions and problems that face them in their daily life. Even regarding scriptural statements, one is asked not to accept them blindly or without question. Sankara, to whom I have referred already, says that even hundreds of scriptural texts cannot convert a pot into a piece of cloth or make ice hot and fire cold. Reason has to be employed to the utmost of its capacity. But besides the brain there is also the heart in man. Periyar himself, as is well known, possessed a large and feeling heart. If one were to argue 'why should I go to the

help of another person neglecting my own interests and those of my family,' one cannot give him any reasonable answer. Egoistic hedonism seems to be quite logical. But the only way of refuting it seems to be that there is a faculty in man which is greater than reason, call it intuition or empathy, which prompts one to hasten to the aid of another in distress. There is also a philosophical ground for the feeling of solidarity and oneness with the so-called others. There is a biblical statement "Love thy neighbour as thyself." To those who are inclined to question this statement our ancient sages said, "Because thy neighbour is thyself." All ser-

vice becomes meaningful only when one realizes the sameness of spirit that pervades all beings.

The opposition to religion and God is understandable when these have been misrepresented to the masses by vested interests. Even the holy and the sacred are made profane by the base nature in man. God and religion are not often used to serve the selfish ends of certain people. But if one understands correctly what these terms really stand for, one will find no reason to reject them outright. Sankara says in one place: "The Self or God cannot be denied, because it is of the very nature of him who denies." If God is conceiv-

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ed of as a potentate, seated on a throne in a far off heaven and ruling from there the beings of this earth, then certainly we have no use for such a God. God is neither a grandiose headmaster nor a dreaded guardian. He is the inner Being of all of us. Here the word "He" is employed only as a conventional term. The Divine Principle is beyond all distinctions of sex, status etc.

During the bombing of London in the Second World War a survey was made in a community regarding the belief in God. An old lady is reported to have stated that it required being caught in tight corners to develop an intuitive feeling for a Power which protects us all.

I am convinced that the disbelief in God that is to be found in some sections of our people is the result of misrepresentations for which some of the so-called religious men are themselves responsible. Religion is co-eval with man. The more one tries to get rid of it the more it attaches itself to him in some form or another. No-God-ism is nevertheless an ism. Anti-religion is also a religion.

I have given expression to my musings, not in the spirit of criticism, but with a view to clearing away misunderstandings and misgivings.

There is a statement in one of the ancient texts of this coun-

try to this effect: The true godly man is *not* he who takes the name of God, while remaining selfish, but he that serves his people and toils for them.

On the occasion of the centenary of Periyar let us take a pledge, forgetting differences of class, creed, conditions etc., to untiringly serve our people. In spite of 32 years of independence the majority of our people live below the poverty line. In the spirit of Gandhiji and Periyar, stupendous efforts are now being made at both the Governmental and non-governmental levels to redress the grievances of those who live in the villages. India, as Gandhiji said, is a land of villages. The villager must be made to feel that he is not kept in want and has always to keep the wolf off his door. There are natural calamities like floods, storms, and drought over which we have no complete control. But with foresight and prior preparation the havoc that they might create could be mitigated. Our fields must once again smile with green crops, the village homes should hum with the plying of handicrafts. Every Indian should have at least the minimum decencies of life.

The national poet of Tamil Nadu, Subrahmanya Bharati says in one passionate line: "Even if there is one single person going without food, we shall

destroy the world." The same poet proclaims the oneness of all in another verse thus: "The crows and sparrows are our kind; the expansive ocean and the towering mountain belong to our group; wherever we turn there is nothing but us. The more we muse about this truth the more we dance with joy."

The most fitting tribute to Periyar is to practise tolerance, to avoid violence in words and deeds; to adopt persuasion in preference to compulsion in social reforms; to be just; and to do good to all. The participation of Periyar in the Vaikkam Satyagraha during the momentous days of our freedom struggle stresses his national outlook. His fight for removal of untouchability and against drink evil is very noteworthy. He also supported Khadi as it provides bread to thousands of rural areas.

I am sure this sentiment was behind the life and work of Periyar. Mahatma Gandhi has said: "I used to make the statement 'God is truth', but now I have to reverse it and say 'Truth is God,' because the denial of God we have seen, but not the denial of Truth." If we can only remember this and be devoted to truth in all that we think, say and do we shall be conferring the greatest honour on the great leader Periyar on the occasion of the centenary. □ □ □

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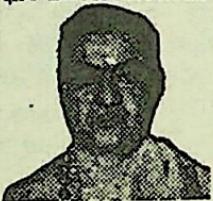
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# THOUGHT FOR THE FORTNIGHT

## DESTINY

—Savitribai Khanolkar

DO not blame God or anyone for the ills you suffer, uttering the oft-repeated curse: "Oh, what a destiny is mine!" Destiny is not at fault, nor is God. God does not hold anything against you. You suffer from the results of your own Karma. That is unavoidable and we have to bear with it as cheerfully as we can trying all the while to mitigate the wrong with the good. Isn't it better to forgo all the fruits once and for all, surrendering oneself with the whole store of good and bad deeds to God?

He will help you bear the wrong you caused yourself and will liberate you once and for ever of the rest. As the sages said: "An arrow once released cannot be stopped midway, it has to reach its aim. It is this implacable law which makes every one sigh and cry that there is no justice nor a God, and they'd

better die than go through more of it. They think they are the victims of God's vicious wishes and He the cause of all their misery.

They forget that our present destiny is the fruit of our past and nothing can change it except our doing good, which brings in the law of compensation. So accept that the law governing *prarabha karma*, which is already operating, cannot be altered.

A couple of deities were once flying over a dense jungle where they happened to notice a poor man who looked so perfectly miserable that one of them asked the other: "Let us give him riches. Poor man, we should help him." "Right," said the other, "but in his Karma I can see nothing of the sort for a long time to come."

Notwithstanding this, they

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rained upon him pieces of gold. But did he get any? No, the poor fellow, as he walked along, suddenly decided to try and see if he could go about blind, with eyes shut. Behind him shone the gold on the path and he saw it not.

Similarly when Rishi Kashyapa was apprehending Takshaka, the cobra to whom he gave proof of his power to neutralise his virulent poison, Takshaka whose pride was hurt, promised him greater wealth if he abstained from interfering with his mission of killing of Parikshit. However, before agreeing, Kashyapa sat in meditation by the roadside in order to penetrate Parikshit's store of Karma. When he saw that the ruler's time was up, he gladly agreed to return the way he came, with the riches Takshaka bestowed on him.

Members of a family have much of their Karma in common and when one gets married, the couple share each other's Karma. These laws are most complex and very accurate indeed. *Destiny is nothing but Karma in operation.*

Great souls sometimes part with some of their Karma to redeem a soul in distress. It is said Saint Eknath parted with the fruits of some of his good action



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30-H, Connaught Circus, NEW DELHI-1

to cure a leper.

When a saint cures you from a dreaded disease, he usually parts with portions of his own good Karma or he may cause a good Karma waiting in your pile of deeds to fructify before time.

It is given to a rare few to thus manipulate such things. But it will be immensely wiser however, to let God handle our lives. Everything will be at peace, for you will treat sorrow and joy alike and fear or anticipate neither.



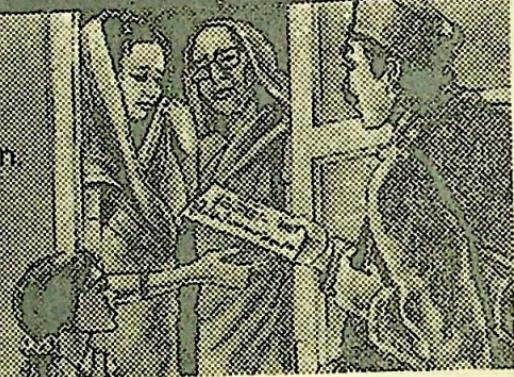
*Leave not the world! Live with it, but remember he truly liveth who in silence has learnt to renounce his own.*

**13 January 1979**

This was a black day  
for Lakshmi.

**16 February 1979**

She has hope and  
financial security  
to face life on her own.

**9 December 1978**

Vijay, a mechanic of Cochin, Kerala, paid the  
first quarterly premium on his life  
insurance policy for Rs. 5,000.

**13 January 1979**

Vijay died in a motor cycle accident leaving  
his wife Lakshmi and a little daughter.

**20 January 1979**

The death of Vijay was intimated to the  
Life Insurance Corporation. LIC issued the  
claim forms and the claimant filed the  
claim papers complete with all the  
required documents.

**16 February 1979**

The Trivandrum Divisional Office of LIC  
settled the claim and Lakshmi got the  
cheque. This was one out of 78,000 claims  
settled for a total amount of Rs. 55.05 crores  
by LIC during 1978-79.

\*This is a true-life incident. But, for obvious reasons  
the actual names have been concealed.

LIC is constantly engaged in simplifying its  
procedures and in case of policies for Rs. 5,000  
and less, some requirements are often waived.  
Review of requirements is a continuous process  
especially keeping in mind the needs of small sum  
assured policyholders.

The basic requirements for settlement of claims are :

- Death Certificate from competent authority
- Policy bond
- Claim forms duly completed by nominee or title holder (*It will help if the policy bears the nomination in favour of the beneficiary*)

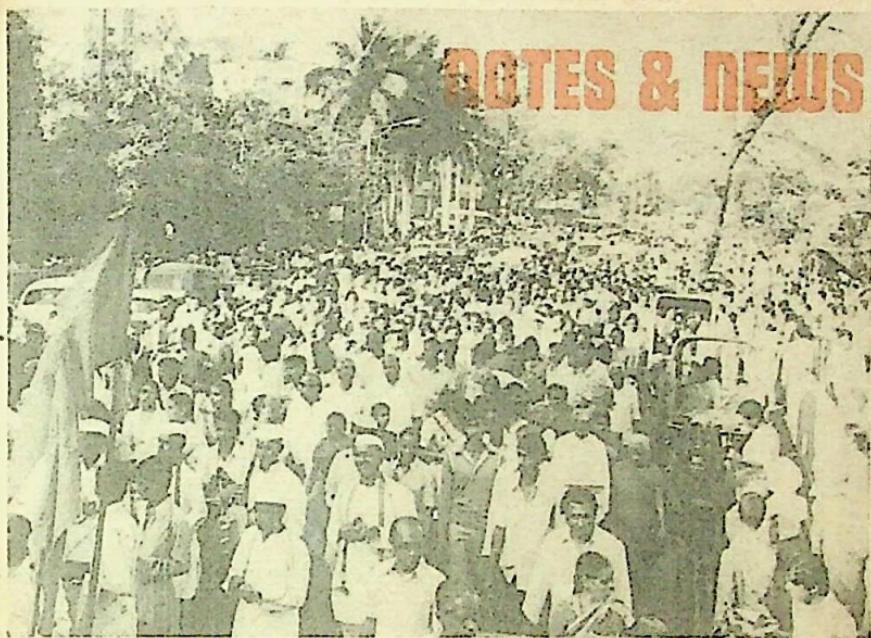
No claim is rejected except on the basis of  
detected fraud or material concealment.

Any claimant who experiences delay in the  
processing of the claim (even after meeting the  
basic requirement) should get in touch with the  
Officer-in-Charge of the LIC Divisional Office  
where the claim is processed.



**Life Insurance Corporation of India**

## NOTES & NEWS



### SHOBHA YATRA OF H. H. KANCHI

THE Bombay visit of H. H. Jagadguru Sri Jayendra Saraswati, Sankaracharya of Kanchi Kamakoti Peetham, has concluded and the Acharya is now on his padayatra to Gujarat.

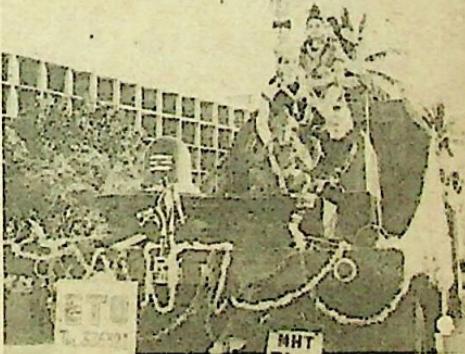
A colourful procession—"Shobha Yatra"—from Andheri to Shivaji Park on the evening of Sunday, the 25th February 1980, was one of the highlights of the Acharya's stay in Bombay.

Suburban Bombay witnessed one of its most memorable spectacles as the imaginatively-conceived "Shobha Yatra," sponsored by several leading voluntary organisations started off from the Seth Madhavdas Amersey High School, amidst full-throated chanting of "Jaya Jaya Sankara. Hara Hara Sankara."

Scenes from India's immortal epics, Ramayana and Mahabharata, were enacted in tastefully-decorated trucks

—more than 50/- of them—which formed part of the procession. In the vanguard were the Pandharpur Bhajan parties.

Apart from the live tableau, the trucks displayed cutouts of India's famed minstrels of God like Tukaram, Namdeo, Narsi Mehta, and Tya-



A tableau mounted on one of the decorated trucks.

garaja and of national leaders like Mahatma Gandhi, Pandit Nehru, Sardar Patel and Rajaji.

The Acharya who, as is his wont, covered the 12-km distance on foot, stopped at several intermediary points to bless the devout who had thronged on either side of the road to seek his darshan.

By sundown, the several-thousand-strong procession converged at the historic Shivaji Park where a mammoth gathering heard the Acharya's words of benediction in reverential silence.

Quoting the Mahabharata, the Acharya said that people would follow the example of their leaders and that therefore a sacred duty had been cast on the leadership to set the highest norms in every department of life and to uphold ethical and moral values.

It was equally true that a people got the Government they deserved and hence, people on their part had to observe the dharmas enjoined upon

them by Shastras so as to bring about their own welfare with which was linked national welfare.

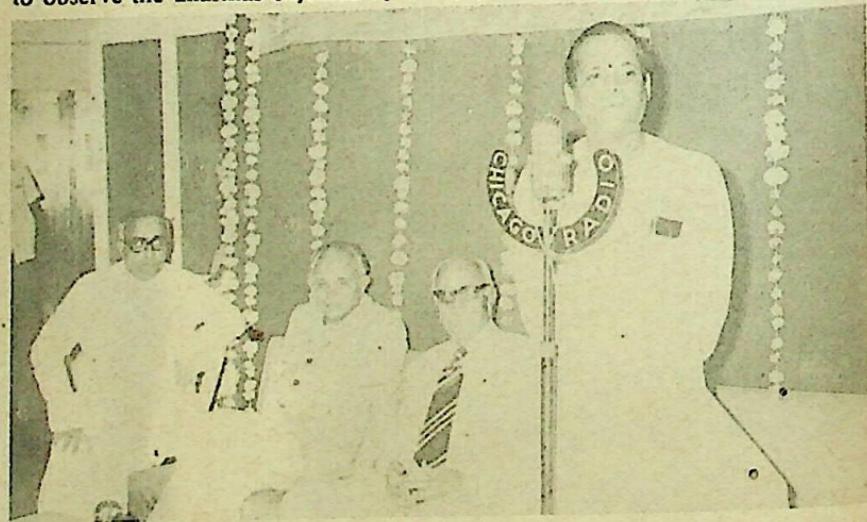
In a democracy, there being no kings the concept was that each citizen was a sovereign unto himself. Hence the responsibility of each individual to uphold the moral virtues was all the more great in our times, the Acharya stressed.

He also exhorted the younger generation to revere the elders and imbibe the ideas and ideals of India's hoary culture right from young age.

Shri Harish Mahindra, Chairman of the Central Reception Committee, Acharya Bhaishankar Purohit, Principal of Bhavan's Sanskrit Mahavidyalaya, and Dr. V. Subramaniam, President of Shanmukhananda Sabha, addressed the meeting.

#### PATNAIK DEDICATES HIMSELF TO BHAVAN'S CAUSE

"I HAVE come several times to pay my humble tributes to this



Shri J. B. Patnaik speaking at the function. (L. to R): Shri S. RamaKrishnan, Shri Pravinchandra V. Gandhi, and Shri Dharamsey Khatau.

great Shrine of Indian culture—the best that this country has," said Shri Janaki Ballabh Patnaik, Union Minister for Tourism, Civil Aviation and Labour, in Bombay on Wednesday, February 27, 1980.

Shri Patnaik was replying to a felicitation function held in his honour by the Bharatiya Vidyabhavan.

A long-standing member of the Bhavan's family, Shri Patnaik praised the vision of Kulapati Munshi in founding the Bhavan to enable the educated young realise "how great and noble their cultural inheritance is."

He pointed out that Indian sages and seers were not unrealistic people concerned only with philosophy. There were among them great scientists who made astounding discoveries.

Then he cited the example of Nagarjuna who proclaimed that he could feed the entire world with the aid of the marvellous science of chemistry.

The whole of South-East Asia, Shri Patnaik said, gratefully acknowledged its indebtedness to India for spiritual inheritance. "The Japanese people say that they received science from West, culture from China and religion from India."

Many engineers and doctors in South-East Asia openly acknowledged that foreign culture would have completely overwhelmed them but for the roots given to them by India, he said.

Modern science alone was not capable of developing the "full man." The ancient Indian ideal was to develop harmoniously the temporal as well as the spiritual sides which went to make a "full man."

Shri Patnaik who said that he had always kept himself in touch with Bhavan and its activities added that

he was happy to "re-dedicate myself to the cause of the Bhavan."

The Minister was presented, on behalf of the Bhavan, with a set of Bhavan's publications by Shri V. S. Page, Chairman of the Gandhi Smarak Nidhi, Bombay.

Earlier, Shri Dharamsey Khatau, President of the Bhavan, welcomed Shri Patnaik and announced that the New York centre of the Bhavan would start functioning soon, the registration formalities having been already completed.

Shri Pravinchandra Gandhi, Trustee and Hon. Treasurer of the Bhavan, proposed a vote of thanks.

### SHRI NARASIMHA RAO SHRI PATNAIK HONOURED

AN At Home in honour of Shri P. V. Narasimha Rao, Union Minister for External Affairs, and Shri J. B. Patnaik, Union Minister for Tourism, Civil Aviation and Labour, was given by the Delhi Kendra of the Bharatiya Vidyabhavan on February 6, 1980.

Shri Jaisukhlal Hathi, Vice-President of Bharatiya Vidyabhavan, welcomed the two distinguished members of the Bhavan's family.

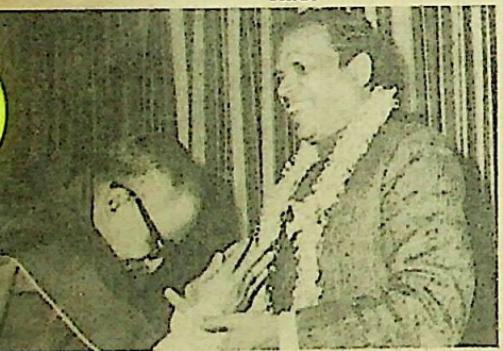
Shri Narasimha Rao, he said, was one of the founders of Bhavan's Hyderabad Kendra; for a time he was the Chairman of the Kendra and presently its Vice-Chairman.

Even during the days when he was the Chief Minister of Andhra Pradesh and also State Secretary of the All India Congress Committee, he found time for Bhavan's work, said Shri Hathi, who also referred to Shri Rao's erudition and abiding interest in Indian philosophy, literature and culture.

Shri Janaki Ballabh Patnaik, Shri Hathi said, was closely associated with the Bhubhaneswar Kendra of the Bhavan. He was also deeply inter-



Shri Justice Bhagavati presenting Bhavan's books to Shri Patnaik. In the centre is Shri P. V. Narasimha Rao.



Shri S. Ramakrishnan garlanding Shri Patnaik.

rested in Indian culture and philosophy.

Shri Hathi recalled that whenever Shri Patnaik happened to be in Bombay, he, on his own, used to visit the Central Home of the Bhavan, acquainting himself with Bhavan's latest publications, the activities on hand, and those on the anvil.

Shri Justice Bhagwati, Chairman of Bhavan's Delhi Kendra, presented the honoured guests of the day with sets of Bhavan's latest publications. Shri S. Ramakrishnan, Executive Secretary of the Bhavan, garlanded them.

### U. S. HONOURS DR. SANKALIA

DR. H. D. SANKALIA, the eminent archaeologist, has been elected a member of New York's famous Explorers' Club.

Dr. Sankalia, a former Director of the Deccan College Post-graduate and Research Institute, Pune, has conducted a number of archaeological expeditions throughout India, which have shed much light on India's past history by discovering many missing links. He is also the author of several well-known books on archaeology.

Apart from his scholarly contributions to the Bhavan's epoch-making eleven-volume Series "The History and Culture of the Indian People", Dr. Sankalia is a frequent contributor to the "Bhavan's Journal".

The Explorers' Club, founded in 1904 in New York City, has an illustrious membership comprising a wide range of eminent explorers, scientists and a select group of distinguished men noteworthy for their contribution to world knowledge and exploration.

Included on the current roster are such notables as Neil Armstrong, Sir Edmund Hillary, Richard Atkinson, Willard Bascom, Edwin Link, Lord John Hunt, Christopher Kraft, several Nobel Laureates and many other distinguished scientists and explorers throughout the world.

### SOUVENIR ON H. H. KANCHI

A SOUVENIR edited by Shri R. A. Ramaswamy in honour of the visiting Sankaracharya of Kanchi Kamakoti Peetham, Sri Jayendra Saraswati, was released in Sri Sankara Matham, Matunga, on February 14, Sivaratri day.

Copies can be had from Shri Ramaswamy, 9 Mahesh, Jame Jamshed Road, Matunga, Bombay 400 019.

**MUNSHI: SELF-SCULPTOR** by  
Dr. Jayana Sheth, Published  
by Bharatiya Vidya Bhavan:  
Bombay-400 007, Royal Octavo,  
Pages: xxiv + 252; Price Rs. 65/-.

DR. K. M. MUNSHI occupies a very prominent place in the political, literary, cultural, educational and public life of twentieth-century India. He successfully synthesized Eastern and Western cultures, thoughts and literary trends.

For writing on such a multi-faceted personality, Gujarat-born Dr. (Smt.) Jayana Sheth has had first-hand knowledge of Dr. Munshi's activities and literary works; as a Professor of English, she has had the perspective to study Dr. Munshi in a larger context; now working as a Professor in America and teaching third-world literature to the students of the famous Baruch College of the City University of New York, she has also had the advantage of looking at the subject from a far-off distance. The result of all these is superbly reflected in this able study of one of the topmost litterateurs of Gujarat and a distinguished nation-builder.

Dr. Sheth's book is neither a biography, nor an evaluation of the literary works of Dr. Munshi. What she has evaluated is his life as reflected in his literary works—thus combining both the functions, that of a biographer and of a critic.

No great man is a child of his age only. The author tries to find out objectively, how Dr. Munshi has evolved himself from his environments. This indeed strikes an original note in the study.

The first chapter deals succinctly with the historical background in which Dr. Munshi's paradoxical personality was developed and the atmosphere which helped the manifestation of Dr. Munshi's creative and public activities. The chapter is an

## BOOK REVIEW

interesting narration of how a man can be an architect of himself. And this suggests the title of the book: *Munshi: Self-Sculptor*.

Dr. Munshi has created many unforgettable characters in his literary works. The author, with rare insight, discusses how the many-faceted personality of Dr. Munshi is reflected in his numerous characters and how it is responsible for giving particular turns to the events presented in his literary works. Thus, she has been able to show the subjectivity of Dr. Munshi as reflected in his objective works.

Dr. Munshi's literary activities took in its span practically all the forms of literature, like the novel, the short-story, the drama and the autobiography. The author has elaborately discussed how Dr. Munshi's creative art, mingling with that of a recorder of facts, contributed to the interpretation of various facets of human life, yielding aesthetic pleasure through the literary media.

Some of the observations of Dr. Sheth on Dr. Munshi's art are noteworthy. In the chapter, "Munshi's Craft and Purpose," she has pinpointed the specific division of Dr. Munshi's creative activity, rightly observing that Dr. Munshi's reputation as a creative writer depends mainly on his works written during the earlier period of his life. These works, mirroring his romantic views on life, are written in a style full of verve. In the later period of his activities, Dr. Munshi turned to his great mission of disseminating Indian culture. As a result, Dr. Munshi's later literary writings bear

a stamp of a missionary of Indian Culture and Renaissance.

Dr. Munshi is a bundle of paradoxes, involved in self-expression and how he has synthesized the apparent contradictions of his life is well explained by the author. Thus, she has co-ordinated the lawyer, the politician and the ideologist in Dr. Munshi, and presented a comprehensive understanding of his works.

The author spotlights Dr. Munshi's craft as a dramatist in an exclusive chapter, wherein she has critically analysed Dr. Munshi's historical drama *Dhruvasvaminidevi* from various view-points. To illustrate her remarks, she has translated the play *Dhruvasvaminidevi* in English. This helps the reader to appraise Dr. Munshi directly through his work.

Dr. Sheth's style is restrained. She does not attempt to impose her subject and conclusions on the reader but allows the reader to form his own opinion with the help of her remarks. This makes the book interesting to the common reader and of immense help to the student of literature.

All praise to the author for this first comprehensive critical study in English on Dr. Munshi's life, ideology and art and the Publishers for the excellent printing and get-up of the book.

—Prof. (Smt.) Kishori Tijoriwala.

### ENGLISH

**THE FOUR YOGAS OF VIVEKANANDA** by Swami Tapasyananda. Published by Sri Ramakrishna Math, Madras. First edition 1979. Pages 273. Price Rs. 10/-

**SWAMI VIVEKANANDA**, the patriot-saint, who has lived the great ideals of our heritage, has exhaustively explored and explained the teachings of our ancient seers by his writings and lectures and awakened modern India to the glories of its

past. He has warned us that, divorced from religion, India would fall and that it is futile to teach religion to the starved. Every day we are witnessing the disastrous results of our indifference to his words. We should therefore return to his inspiration and guidance for the sake of individual enlightenment as well as national welfare. Books like the present are therefore welcome.

As the author has stated the present volume is a precis of Vivekananda's great lectures on the four yogas originally published in four volumes. The matter has been condensed to a third of the original retaining several inspiring passages within quotations and arranging the topics under sub-headings. The author's efforts are commendable as the book enables the readers to understand Vivekananda without any strain. The author's language leaves nothing to be desired. He is a member of the Ramakrishna Order and is presumably the translator of *Narayaneeyam* reviewed in these columns. Also the book deserves translation into all our languages.

—V. K. Moothathu

**BEYOND THE MIND** by Dada. Published by Dada Centre, Foot-hill avenue, San Martin, CA. First impression 1977. Pages 134. Price Rs. 35/-.

MANY illustrious sons of India are engaged in a noble spiritual mission in the West and the Bombay-born Dattaram M. Gavand popularly known as Dada (1917) is one of the prominent among them. He was a wealthy businessman and his life took a sudden turn by an inner awakening. He became the centre of attraction to many seekers after Truth drawn from various walks of life in America.

The volume under notice is a collection of eight conversations the Dada had with such seekers reproduced from tape records. In one the Dada has shown a wealthy man the way to be free from the cares and tensions caused by money and made him realise how one can be rich without possessions by a proper conditioning of the mind. Another is a discussion on the implications of successful yoga. A third has analysed art as the expression of the peace and quietude within with a touch of the eternal. In the others he has discussed how the mind can affect our physical health and how a discovery of the deceptions of the mind alone can lead us on toward the spirit. The last conversation deals with the practice of yoga which the Dada calls attention without thoughts. He conceives life as a voyage on the uncharted ocean of eternity and thinks that the human mind has reached a state of stagnation and can no longer solve its own problems. He maintains that feminine emotionality is no hindrance to a higher consciousness.

Our scriptures have said that the spirit (self) is beyond the senses, the mind and the intellect and that yoga, the discipline for self-realisation, is the elimination of all mental activities. Dada's words are in the main an illuminating commentary on these principles. We can perceive in them a good deal of originality and the stamp of personal experience. He has avoided quotations and technical terms and has presented the themes in the most convincing manner. To repeat some ideas was inevitable. The 12 pictures in the book are highly symbolic of spiritual evolution.

• There are many who, despite their education and material accomplishments, are ignorant of the beauty.

significance and possibilities of our existence. The Dada's mission is to make people aware of themselves. The book offers inspiring reading.

—V. K. Moothathu.

### SANSKRIT

**MIMAMSA NAYAVIVEKA** by Bhavanatha Misra with the commentary of Varadaraja. Published by Rashtriya Sanskrit Samsthan, 2A, Ramakrishna Road, Delhi 54. Edited by Panditaraja S. Subrahmanyam Sastri. Vol. I chapters 1 and 2. Price Rs. 50/-

THE Rashtriya Sanskrit Samsthan deserves all congratulations for their publication of Nayaviveka with the above commentary for the first time. N. V. is a compendium of Prabhakara's two commentaries Brhati and Lagvi of which the former is available only up to Chapter VI and the latter is extinct. The text Sabarabhasya on Jaimini's Mimasma Sutras was first commented upon by Bhatta in his Vartikas and later by Prabhakara, his own pupil. Though commentaries on the same Bhasya, they differ widely in interpretation and the system of thought they reveal. The first pada of Chapter One is called Tankapada, which deals with the Pramanas acceptable to Mimasakas, the non-human authorship of Vedas and their self-validity. By it extensively condemns the attitude of the Buddhists in respect of matter, mind, soul and the pramanas they accept.

The Bhatta school holds that knowledge is not an object of perception, but should only be inferred, while Prabhakara holds that it is self-luminous. Pramanas are six according to Bhattacharya and five according to Prabhakara. Rules of interpretation of the Vedic texts commence from Pada II of Chapter One and

extends up to the end of the book. Though Prabhakara's interpretations differ his conclusion regarding performances do not differ much. In interpreting Vedantic texts Vachaspatimisra and Sureswaracharya make the largest use of the Prabhakara school in Bhamati and Vartika as such the work is indispensable for Vedantins.

Nayaviveka is a standard work in the subject by Bhavanatha (1200 AD). The commentary by Varadaraja (1400 AD) is often quoted by Appaya Dixita and others as authorities. The Tika is lucid and elucidates the terse style of the text. The Samsthana will do well to publish the remaining portions of the text and commentary and thereby help scholars, pandits and researchers in the field.

—Meemamsaratna A. Subramanya Sastrī.

### SANSKRIT—ENGLISH

**ABHIJNANA SAKUNTALAM** Edited by E. P. Bharata Pisharody. Published by Kamadhenu Publications, Eranellur, Trichur. First impression 1979. Page 232. Price Rs. 10/-.

THIS is a novel experiment. The editor has recast the entire seven-act drama of Kalidasa as a screen-play of 51 scenes. In doing so he has indicated the portions that may be omitted to suit the duration of the show. He has also introduced some scenes, songs and dances for greater appeal. Some dialogue in scene 3 and scenes 4 to 7, 29, 38 and 47 are additions. Similarly a conversation between the maids relating to Kanwa's reaction to what transpired in the hermitage in his absence has been recast as scenes 31 and 33. At the end of scene 34 a few verses are

quoted, perhaps from Valmiki, depicting the plight of forsaken Sita.

In scene 3 Sakuntala and her maids have rendered a dance worshipping the Goddess Parvati. Scenes 4 to 7 are a flashback on the Viswamitra-Menaka affair with singing by the latter. In scene 29 the two maids sing and worship at a temple. In scene 38 the lost ring, since recovered from a fisherman is taken before the King by a Police Officer. Scene 47 presents a dance item by Menaka at a farewell party in the Court of Indra.

The editor has given in English a translation of the whole text as also exhaustive directions regarding settings and action. He appears well acquainted with the techniques of film production. Nevertheless he may consider whether some of the minor roles can be dispensed with and whether the stanzas can be reduced to prose.

The story of Sakuntala has appeared on the screen in Tamil and perhaps in other languages. The film world has drifted away from puranic to social themes and from art to commerce. Mass appeal is the aim and a high dose of sex and violence is usually administered. Films based on screen-plays like the present will be a relief from the foul atmosphere. The dialogue with numerous stanzas in between will be a handicap to the ordinary cine-goer although many might follow the story as it is puranic. Nevertheless a film as conceived here is likely to be a success as it would be welcomed all over the country unlike the films in the local languages. Our thanks are due to the learned editor who has taken great pains in the work.

—V. K. Moothathu.

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This editor has drama of 51 scenes indicated omitted to show.

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